Liber Falxifer III

The Book of the 52 Stations of the Crosses of Nod

N.A-A.218

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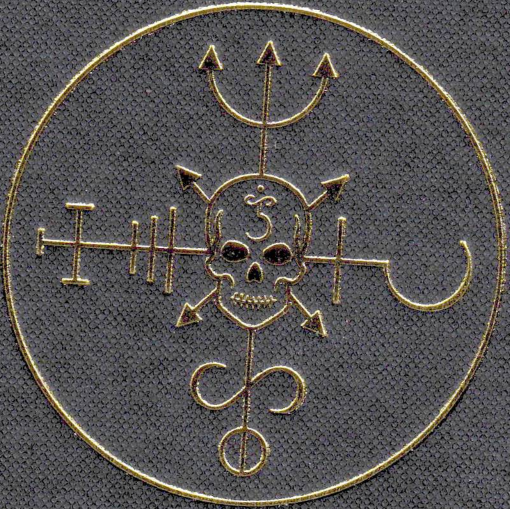

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THE BOOK OF THE 52 STATIONS OF
THE CROSSES OF NOD

LIBER FALXIFER

III

BY N.A-A.218

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Via Crucis – Via Dolorosa – Via Qayini

Sacrificed for the sake of Self the "I" was brought to its place of murder so that its immolation could feed the flames it before had served to limit, this so to set that Black Fire of Spirit ablaze and free, triumphing over all that seek to bind it by and to the limitations of causal being.

So was paved Nod's Path of the Cross, the Path of Sorrows and the Path of Overcoming; by Transgression, through Unfated Rebirth and Resurrection, for Transcendence and Liberation.

In the footsteps and by the deeds of the First Ones Traversing Nod the Crosses and Seals of Qayinite Attainment were thus left for the fit and the worthy ones to regain, bear as Marks of Becoming and Overcoming and establish as the steps in the Cunning Serpent's Ascending Ladder of Transcending and Liberating Might.

But such marks outlining the footprints of the Holy Antecessors that have walked the Paths of Thorns, Bones and Fire, before us that still endure life, are not solely holders of blessings but also traps set for the unworthy to fall by and become crucified through, as that which may liberate and empower shall ever act for the annihilation of all that would stand in the way of its Good Cause, and thus
sharp blades are concealed within each Cross-Seal,
envenomed blades that shall perpetually cut
the hands that grip it wrongly,
or for the wrong ends.

INTRODUCTION

The 52 Cross-Seals of the Master and the Mastering of Nod

The Cross-Seals disclosed in this Third Book of Falxifer are amongst the most practical and useful tools and weapons of the Qayinite, as they do not only represent and link to aspect-specific forms and paths of Master Qayin but also to the sorcerous virtues corresponding to each of them, making them both a means through which to reach for Him within the rites of communion and invocation and as roads outlining a Becoming in His footsteps, but also as the points of evocation through which His power can, besides being seated or linked to for the sake of Ensouling consecrations, also be focused inwards and outwards in order to create needed changes in harmony with His Good Cause and one's Aligned Will to serve it.

These are His Spirit Signatures belonging to the 13 aspects, steps, roads or gates of each of the Four Lines of the Path of Nod, consisting of the three main lines of Akeldama, Gulgaltha and Sitra Achra, plus the intersecting Pesha Line (sometimes also referred to as the Exlex Line) that runs through each of the other three, provoking their establishment and opening them up towards their final fruition, coronation and transcending liberation.

The Pesha Line is thus a hidden and liminal one, possessing connection to and attributes from all of the other three main paths, as it crosses and so exists within them all and can thus be viewed as the "mixed line", containing lawlessly properties of the 3 main lines within itself, accomplishing its work with the aid of the Spirits of the plants, the dead and the daemons and other forces of Thoughtless Fire on both this and the Other Side, towards which its lawlessness un-naturally leads, as this lawlessness in its zenith breaks not only the mundane laws of enslaved man but also those fundamental ones of the cosmic enslavers themselves and is intrinsically an Essential Virtue of the Black Light of the Thoughtless God.

As such the Pesha Line can be kept hidden and remain mixed within the other three lines of Nod, which earlier has been the case within public settings of these teachings, or with its Key-Points disclosed it can be shown to also possess its own Revealed Line and Individual Path of Nod, which is what we have been instructed to now do within this book, this for the sake of focusing certain crucial aspects and powers of the Master, aiding so in the expansion of His influences via the Thoughts and Deeds of His People, while at the same time underlining aspects others feel the need to shun or deny, making so clear the differences between Our Path and all those others with which we have nothing but some exoteric forms, names and words in common, emphasising so the ethos, stance, perspective and harsh reality concerning the Work and Tradition embodying the 182 Current.

Thus in accordance with the current strategy and the dictates of the Spirits for and through whom this Work is made manifest, we will present this Outlaw Line in its full separate and individual form, making it so more approachable, graspable and the employment of its powers more attainable for the sake of both establishing Spiritual enlinkments to the related aspects of the Master and the employment of His sorcery within the context of concrete opposition against the suppressing forces of the tyrannical and corrupt laws of man reflecting the decrees of their Demiurgic enslaver, while still emphasising its liminal immanence within all of the other Lines of Nod.

When it comes to the correct succession of the Lines of Nod there are different ways that the Pesha Line could be positioned, as it paradoxically runs through all of the other Lines and their Stations of Nod simultaneously, as without the antinomian drive to consciously transgress against the Demiurgic Impulse none of them would have ever come to be, but within the Initiatic Scheme and the teachings outlined through the 52 Stations of Nod, as described in this Book of Qayin, the Pesha Line has been established as the Second Line. This is because its most overt influences and aspects come into play after

Qayin already has established Himself as the First Tiller, placing so seemingly some of the Green Points of Akeldama before the Pesha Line's most obvious and influential Points of Fate-Alteration, for example in connection to granting Qayin the title of the First Killer, but this is a conscious oversimplification indulged in only for the sake of practicality, as in truth there is no aspect of Qayin's (and Qalmana's) being and becoming which is not infused and impelled by the Lawless and Lawbreaking Essence of the Pesha Impulse, which at the core is the expression of the Azeratean Will of the Eleven transgressing and ever in conflict with the limitations of the Cosmic Ten.

In connection to this public revealing of the Pesha Line of Nod it becomes also important to emphasise and bring to the forefront the strict traditional tabus prohibiting anyone connected to 'law enforcement' to work within the Qayinite Current, this because Master Qayin is the First Saint of Outlaws and thus also the First One Against All Lackeys of the Law, hence it is clear that one cannot on one hand exploit others in the name of corrupt law devoid of any real justice, and on the other hand seek that which is Good and can Liberate not only one's self but also all others enspirited to strive for and earn such salvation.

Thus if one freely sides with the Enforcers of the Demiurgic Laws, as expressed and manifested mundanely by the tyrannical laws of the world governments, one has chosen a position opposed to that of Qayin and His Tribe and will reap nothing but the curses if approaching the Path of Nod in any fashion. This being one of the many contexts where wishful thinking of the fanciful and the unfit will be of no use for them, as even if they try to trick others into believing they are something that they essentially cannot become they will in due season experience the folly of their ways and suffer enough to be made to regret all their wrong choices and falsehoods, thus all such individuals are warned and advised against setting foot upon the Path meant for Others.

Prohibitions such as this one are the causes for why many embittered future corpses now clutter the paths of their betters, but when time for Harvest comes the Scythe shall fall and clear the road ahead. One should thus not be impatient but have faith and hope, while waiting for the Blessed Season of Good Reaping.

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When it comes to the forms of the Cross-Seals we can first touch upon the fact that each of the Four Lines has its own distinctive fundamental skeletal anatomy, which uniformly establishes the main structure of that Line, which then with the individual elements enfleshing each such skeletal foundation gives way to the 13 different and individual aspect-specific manifestations of each Line's Station of the Cross.

The foundation shared by all of the seals of the 4 Lines and the very reason for why they are all called Cross-Seals is the fact that they all are built upon the shape of a cross, having each 3 Main Inner Points of Power focused outwards through 7 directing arrow-points, with the exception of each Cross-Seal of the Coronating Aspect within the Twelfth Station of each Line, which instead of the usual 7 possesses 13 directional arrow-points, implying its seven times seven amplification of power, leading the Atazothic empowerment of 7x7=49 towards the Deathly Kelim-Shattering culmination of 49=13 ensuing from it, leading towards and manifesting fully within the Thirteenth and Final Station of each Line of Nod.

The 3 main Black Points of each Cross-Seal are to be understood as its Seed-Points of Spirit-Power and the main points of activation heated up and enflamed during any ritual work conducted through these Seals, being thus the esoteric enlinking points of focus for both the Spirit of the operator working the cross and the Twofold/Elevenfold Spirit of the Other with whom contact is sought. From another perspective the lower Horizontal Point of the Cross can be understood as corresponding to the Spirit of the operator connected to, or connecting with, the Spirit of the Master, while the Vertical Points to the left and right side of the arms of the cross create the threshold of 2/11 held open to make possible the desired ascent, descent, ingress, congress and egress of Power, being directed and concentrated during the working.

There are many ways to understand and experience the meaning, relevance and powers of these Three Seed-Points of the Crosses of Nod, and through experience and Gnosis their more hidden meanings and enlinkments shall be revealed, as they connect to the most relevant concepts and aspects within the Qayinite Work, establishing them as the actual Locks, Keys and Gates to the Mysteries reached for within this Work.

As the different Crosses of Nod pertain to different influences, virtues, forces and Spirits related to each specific Station of Nod there will obviously be many different elements involved and required when it comes to their forming, activation and workings. These elements harvested from the Kingdoms of Minerals, Plants and Animals harmonise and enlink to the forces related to each Station's sphere of influence and constitute the formulaic foundation with which relevant essences are given to for instance the powders, chalks, paints, inks, infusions, tinctures and incenses employed during the ritual establishing, activation and working of each Cross-Seal.

As an example can be mentioned the primary formulae of the four Lines of Nod, being in their simpler forms four different blends of relevant elements that one in accordance with both Tradition and Gnosis can connect to the general essence or encompassing virtue and nature of each Line. Each basic 'Key-Formula' should consist of seven different elements that when united create a Point of Sympathy with the Line that they are meant to open up and enlink to. These basic Key-Formulae of Nod are for example the primary elements that after consecration are employed for the making of the tinctures which later are used for the creation of the ritual chalk, ink or paint that most often will be used for the drawing of the Cross-Seals.

Such simple and general primary key formulae are later expanded and further focused when they are to become Aspect-Specific, if focusing on any particular Station of Nod. Within such settings to the general seven elements are added either 2, 4 or 6 additional elements that are specifically connected to the station in question and the aspect of the Master one intends to connect with, creating so Station-Specific Formulae that either consist of 9, 11 or 13 elements, with the larger additions, if they be correct ones, granting stronger focus and means for the desired manifestations.

The exact formulae are purposely omitted in this book, as this is one of the many instances where the actual practitioner of our Tradition is expected to possess enough knowledge and experience, based on the teachings that already have been made available and all that they in turn further point towards, to be able to decipher such codified means of ingress and by the grace and illumination of the Spirits of the Current attain any needed counsel and confirmation.

The general outer aspect of the establishment of the Cross-Seals can otherwise be described in the following simplified manner:

The seal is marked ritually, most often with the aid of the mentioned consecrated powder, paint or chalk imbued with Spirits, elements and virtues harvested from the corresponding loci related to the Line one wishes to work with. In some special cases blood from a suitable offering can be used for the painting of the Cross-Seal, but this approach is mostly to be reserved for certain specific cases demanding either the most intimate of enlinkments, for which one's own blood can be used (being one of the very few justified occasions for such approach), or when by the employing of animal blood a general forceful stirring, quickening or a reflecting bloody result is desired, such as when calling upon the more wrathful aspects of the Master of Nod and His Legions, or when the work because of acute urgency needs a surplus infusion of power in order to make possible faster or more tangible results.

In connection to the Akeldama Line specifically it is worth mentioning that one very suitable approach is to employ either sharp stakes (i.e. wands with a point at one end so that it can be driven into the ground) harvested ritually from relevant trees, or the consecrated tools of ploughing and harvesting, for the cutting of the Cross-Seals directly into the soil, as the Akeldama Line is ideally worked outdoors and close to fields of harvest, forests and other places within its sphere of influence and in connection to the Black In Green. The furrows of such carved Cross-Seals can in such settings be filled with relevant powders to sow into them additional power for desired manifestations, or be filled with relevant libation, ranging from red wine to infusions, tinctures or even blood spilt in sacrifice for the establishment of Akeldama Proper, in order to by such watering aid in the flourishing of its essence even before the general steps of the activation of these Seals of Qayin.

Within some instances when one needs to either confine or focus on the Work it is possible to draw a widdershins circle around the seal, creating so also a sanctified area around the actual form of the Cross-Seal where its influences will in a focused manner affect all that which is placed within its proximity. This is for example very useful when giving many different offerings, consecrating larger items, such as for example wands, which within such contexts can either be laid upon, or driven into, the ground inside of the circle's circumference, or doing certain complex workings in which more elements than what one can fit upon the main lines, angles, circles or points of each Cross-Seal are employed. In other contexts when one needs to confine for example the more harmful influences called upon such circle, enforced with the addition of correct elements infused into it, will serve to direct the powers stirred only towards the target, whose trace and links, most often in the form of an enlinking effigy, are placed upon the seal and inside of the circle.

The marking of the Cross-Seal should in any case always be done on a suitable surface allowing the employment of the needed elements related to the Line worked and enough space should be granted to permit the "basing and placing" of the working upon and around it as needed, meaning that the seal should in most cases be quite large.

While each line of the Cross-Seal is drawn the mind should be focused upon the purpose of the work and the attributes associated with the Station of Nod and the aspect of the Master that the signature employed calls upon. If this is accompanied by the chanting of the related formula or the aspect-specific Name/s of His Name, as related to the Station being worked, it will focus the enlinkments established via the consecrated and harmonising elements with which the seal has been laid down and further focalise the attention of the Spirits so drawn to one's Self. These Spirits connected to the Cross-Seals, serving the related aspect of the Master governing each Station of the Cross, are the Legions of Nod, consisting of Ghosts, Spirits and Daemons warding the Path from both sides, guiding the Faithful and acting as the Messengers of the Master, bringing forth His Blessings and Curses, opening or closing the roads and gates.

One must thus always keep in mind that with each activation of a Cross-Seal not only is Master Qayin (and if the required gnosis is possessed concerning why and how also Holy Qalmana) called upon, but also their Legions, which is a fact that in itself discloses certain secrets concerning the process of Qayinite Becoming, in both Life and at and through Death, as related to one's Initiatic Accomplishments in accordance with the distance traversed upon the Path of Nod and the level of Spiritual evolution towards our specific destination so reached.

When a Cross-Seal is drawn a few moments of contemplation and meditation upon the work and the aspired aspect should always be the prelude to the invocation and prayer vocalising one's intention before the Master. This can ideally be accomplished while one circumambulates in a widdershins fashion the marked Cross-Seal, focusing so further the inner and outer forces meant to be enlinked and quickened through the work at hand, placing so one's Self more firmly within the current of the Spirit called upon by such Encircling Against the Sun and Towards and Into the Left.

The Cross-Seal is then watered with suitable libation (the exact sort can vary depending on the work, aspect and line, but generally white rum or vodka is suitable for the majority of all aspects and workings because of their relative neutrality and general strong virtues of quickening), which in most cases should be sprayed three times, in a fine mist, directly from the mouth over the seal with the intention of the intermingling of one's own essential powers, projected so with the libation given, via the inclusion of one's own saliva (and breath), wedding so the inner aspects with that of the outer ones represented by the Cross-Seal in such manner planted and watered.

In a few instances where for example baneful workings are being conducted during which the material traces of the target are placed on the seal, or when the most wrathful manifestations are sought, or if the Dark Dead and other untrustworthy forces are being connected to the working, it is more advisable to instead of spraying the libation from the mouth just partially cover the opening of the bottle with the thumb and three times trickle the libation over the seal in order to "water it", this in order to obviate the, in such cases, undesired intimate personal enlinkment to the work and so avoid being entrapped within the baneful web that can be spun across and through the Cross-Seal employed within such settings.

After the watering of the planted seal it is time to give it the force of Fiery Will and Spirit via the Ruach-Carrying breath of Amiahzatan, being the next quickening step on the elemental ladder following the liquid one of the preceding libation offering. A cigar is employed for this end (even if one, if left without any choice, also can employ cigarillos or cigarettes) and in order to most powerfully project intention, will and Spirit to quicken the powers reached out to and called upon via the linear form of the established seal the lighted cigar is reversed so that its glowing tip is placed in the mouth and smoke is forcefully exhaled outwards from its cut head-end, which one usually would inhale smoke from.

This kind of reversed smoking of a cigar, by which one's breath is filtered through the fires of the glowing tip kept carefully inside one's mouth, becomes a very powerful form of intermingling of the projected Ruach of Self with that of the Black In Green of the Tobacco, in a manner that devoid of the usual inhalation of the smoke, otherwise taking place during normal smoking of a cigar, fully projects the powers of man and the plant outwards and towards the receiver of the smoke, generating a much more martial and forceful kind of quickening. In this manner smoke is to be given to the whole of the Cross-Seal three or seven times, before the cigar is placed upon or on the side of the Cross-Seal in its ashtray.

Following the giving of the tobacco smoke an additional smoke offering of incense is most often given in order to fully activate certain unseen points behind and beyond those visible ones of the Cross-Seal worked upon, and to provide further energetic fields of manifestation in harmony with the aspect one is calling upon. Here one must be able to create and employ the different kinds of incenses corresponding with each of the Lines of Nod, based upon the four primary Key Formulae and their expanded Station-Specific forms for additional focus.

Either the brazier or the thurible is employed at this point, and the correct corresponding incense blend is burnt upon hot coals and either fanned all over the seal seven times, in the case of the brazier, or more ideally directed the same number of times by the skilful swinging of the thurible, outlining the form of the Cross-Seal in such manner by the glowing embers and the billowing smoke of the burnt offering.

After this quickening by the smoke of incense the quickening by fire remains, this in connection to the focused activation of the three Black Seed-Points of each Cross-Seal, which is accomplished by the placement and lighting of suitable candles, ideally corresponding in their colour combinations to that Line of Nod the Cross-Seal belongs to according to the following: for Akeldama upper half green and lower half black (or in three-sectioned form green, red and black at the base) candles, for the Pesha Line four-sectioned/stepped candles being from their top to bottom divided in equal green, red, white and black sections, for the Gulgaltha Line upper half white and lower half black candles and finally for the Dam Lahat wa-Aur Shachor Line upper half red and lower half black candles. When these special multi-coloured candles are not available fully black candles, or for a just neutral giving of flame offering even white candles, can be employed, but such alternatives will grant much less focus and harmonise less with the established treaties through which the Legions of Nod are obliged to respond, granting thus less power, focus and security to the work.

These candles which in advance must have been cleansed, most often inscribed with seals, formulae or petitions and anointed with oils corresponding to the aspect of the Master called upon and/or the purpose of the working at hand. The prepared candles are then planted upon the three Black Points of the Cross. Depending on the surface upon which the seal has been marked this can be done either directly upon those points, or by being put inside of three candleholders or placed on three small terracotta or metal plates upon which each candle is sealed in place with the aid of drops of hot wax.

These three Seed-Points of Power are the very Keyholes for the Opening of the Spirit-Gates of each Cross-Seal and their specific activation and heating up by the Triple-Flame is thus a crucial step of the work. When this step is perfectly accomplished by correctly embodying an externalised aspect of the Flames of Spirit they create a Triangle of Manifestation that gathers the essences of the aspect and powers called upon, which then flows through the lines, circulates through the circles, culminates at the central points and becomes directed outwardly towards the aim of the working via the arrows of each seal and so transcends the confines of their static linear forms, and by the Three Black Points enflamed in synergetic union with their Unseen Spiritual Counterparts they maintain, add to and expand the powers manifesting through their activated aspects.

The activation process of each Cross-Seal is thus an outwardly simple process that only by the way of Gnosis and Spirit-enlinkments from both within and without, the power of focused will and the harmony established between Self and that Other that one seeks to contact, manifest and unite with becomes truly effective. Thus the heating and triggering of the Points of Power must never be misunderstood as merely an external mechanical process of simply lighting some candles and must instead always be realised as a profound deed, accomplished on both the inner and outer planes, connecting thus the external process to the internal one that only by the bonds of Fiery Blood can be accomplished.

The lighting of the three candles, in similar manner as in the earlier steps of the quickening of the Cross-Seal, hence embodies a projection of an inner essence intermingled with the external offering presented, which in this step is not as outwardly easy as what the intermingling of saliva with libation or exhaled breath with smoke can be perceived to be, and it takes a Focused Iron Will and an Awakened and Strong Spirit in order to by the simple igniting of the three candles (always done with wooden matches and never with lighters) externalise and manifest an aspect of the individual Spirit within the work, letting so the Triple-Flame reflect back and forth, in internalised and externalised form, and always build towards the Final Coronation promised at the End of the Path, where the flames of the crown shall consume the crowned so that nothing remains but K-Ain Triumphant.

The simple step of lighting the three candles should thus be an outward projection of the inner Three-Tongued Black Flame of Spirit, which, if really of the Serpent-Seed that sired Qayin, is the component that like how blood calls upon blood here calls to the Spirit and turns the keys to the upper and innermost gate reached by the elemental ladder and sets the Atazothic Flow in motion via the points, lines, circles, angles and arrows of the Cross-Seal, giving access to that which is beyond the physical aspects of such constructs, but which by the imprints of His manifestations has left in such traces for us His Signatures of Spirit and the tools for the accomplishments of His Work and the Traversing of His Path.

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Besides the above given general approaches for the use and activation of the Cross-Seals of Qayin within the setting of the "base and place" workings during which the seal can correctly be understood as becoming both the altar and the fetish venerated and petitioned through it, there can be many additions and alternative approaches that open up and become possible after the initial initiatic work with the seal in question, which always should constitute some kind of a Pact with the related aspect of the Master, enabling the full internalisation of the aspects that must be assumed if one is to walk in His footsteps.

Such pacts when entered into correctly should carry obligations and in return grant empowerments. Obligations of each Cross-Seal should be commemorated and be paid for during the cycles of 7 and 13 (weeks, months and years) and empowerments granted should expand in reflection to one's observances of such duties and tabus, which are willingly accepted as restrictions upon the ego, making so by the focusing of will and discipline of mind possible the liberation of Self, and thus allowed to dictate the only Good Laws abided by the Lawless.

Amongst the many existing secondary and more special kinds of the employments of these seals one approach stands out enough and will be of such interest to most that it as such is worth mentioning, even if we already know that it will entice the majority to hastily commit to something they are not ready for, which would lead to the curses instead of the blessings of the Path, but such is the nature of the Current, Tradition and Temple of Qayin, that like the flame that attracts and burns the moths, it draws to itself those that even if not of the flame are drawn to burn themselves within it and as such even when given clear warnings they still by the way of their profanation prove their own baseness and as such deserve nought but to serve as kindling feeding the Fires Illuming Others, as by their disgrace the wise shall learn what to avoid and by their unwilling and unknowing sacrifices the Current shall further grow stronger in its worldly manifestations.

This mentioned special employment of the Cross-Seal is an internalisation, both physically and spiritually, of the powers that one first must have been able to correctly externalise and manifest via all the main workings that could be conducted through it, having so attained Gnosis via direct communion with the Master's corresponding aspect, received the spiritual licenses directly from His fiery mouth and bound one's Self to Him via pact which then has been duly upheld and paid for with the demanded sacrifices and the adherence to all the tabus and obligations forming the proper and effective praxis, for at least three full cycles of such aspect-specific cultivation (3x13 months being the recommended minimum amount of cultivation within this specific context).

This internalisation seals the powers before externalised permanently within one's self, if done properly and with license, and is accomplished via the tattooing of the seal in question with a magical ink constructed, consecrated and enspirited upon the Cross-Seal of Qayin's manifestation that it is meant to embody, leaving so as a reminder an outer permanent mark upon the body that by the injection of the ensouled elements into the flesh and blood via the tattooing process echoes the spiritual absorption of its powers, virtues and curses of what it represents.

Such talismanic tattoos could constitute the greatest of enlinkments and points of congress sealed in flesh, blood, soul, mind and Spirit and on the mundane level strengthen the presence and influence of the Master and the Legions of the corresponding Line and Station of Nod and so make further attainable their empowerments, counselling and protection in accordance with what one deserves, with the tattooed seal in itself becoming a Point of Manifestation through which for example omens, guidance and warnings in different manners make themselves known via the physical sensation upon the part of skin they mark, so that by their itching, aching, swelling or blushing different messages can be interpreted and heeded in order to avoid dangers and loss and instead achieve success and victory.

Obviously such permanent and intimate Point of Manifestation can also cause undesired effects and also in much more disastrous ways bring upon any curses incurred when failing in any obligations or breaking any of the established tabus of His Tradition, Lineage, Current and Temple, and as such most are advised to avoid this approach altogether, even if we clearly know that those most unfit are as usual the ones least respectful of such warnings.

This mentioned approach, outlining a whole system of magical tattooing, is just one of many ways that the powers of these seals can be accessed and assumed within the Qayinite Arts of our Sorcery, but all of them are reached via a starting point of initiatic work, which in this and the other books offering the teachings of our Tradition is either fully or partially outlined, or just hinted at in ways that should provide sufficient guidance to the actual intended recipients of these instructions.

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Within the description of each following Cross-Seal of our Master Qayin we shall provide further pieces of the puzzle, some clearly given and others in forms more hidden, so that the Guidance of Spirit be required if one is to truly discern that which is actually offered and so even if much is provided nothing can be taken by those that lack That Spirit, and so all true secrets of our Work will remain ever safeguarded.

Furthermore it must be made clear that none of these Cross-Seals can according to their Ruling Treaties, being the very foundation for their revelation within this Third Book of Falxifer, be activated or in any way directly employed unless one already has cultivated a 'fully seated' Altar-Throne of Master Qayin for at least 4x13 months, allowing so thirteen months for the experiencing of the Essence of each Line imbuing through the whole of Current 182, which through such cultivation is accessed, as the aspects and ritual applications related to the workings of the Crosses of Nod cannot otherwise be approached, or executed correctly, unless one has by the way of such Traditional Praxis attained the level of knowledge, initiation, empowerments and the Spiritual Licenses required.

Hence much is expected of the practitioners that would consider themselves fit for the Traversing of the 52 Stations of the Crosses of Nod, and where details and instructions seem to have been left out they have been so intentionally, as those that Know will read between the lines and fill in the gaps by the way of their own Insights, gained via Direct Experiences with our Qayinite Necrosophic Current and will thus possess the keys needed for the unlocking of the doors that we have seemingly left closed.

This safeguarded approach in connection to the giving out of the Esoteric Points presented within this book ensures that even if all virtues are placed within the reach of the Faithful, still nothing but the curses are allowed to befall those pretenders that seek only to exploit what we offer, instead of striving to be of gain and strength for the Spirit we work for and through.

There are thus many traps laid upon the path ahead, many snares that shall catch the unfit and bind the unworthy, while at the same time allowing safe passage to those pure of heart and strong of Spirit.

May each of us be justly judged by Qayin, Qalmana and the Legions of Nod, so that Their sentences befall us all in accordance with our true intentions, thoughts and most importantly our deeds.

In Hoc Signo Vinces, aut Vincēris!

Amen.

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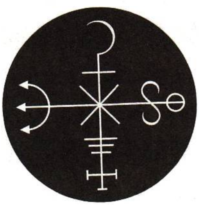


PART
I

The Akeldama Line

The Path of the Blood Acre

By the slitting of the throat, the breaking of
the bones and the dismemberment of that which
had been limbed in accordance with the Restrictions of Fate
the Paths of the Fateless became paved upon and through
the Crossroads of Green Watered With Red to Awaken the Black,
and so the Martyrdom of Exile became earned and accepted
through the Curse of El and the Blessing of El Acher.

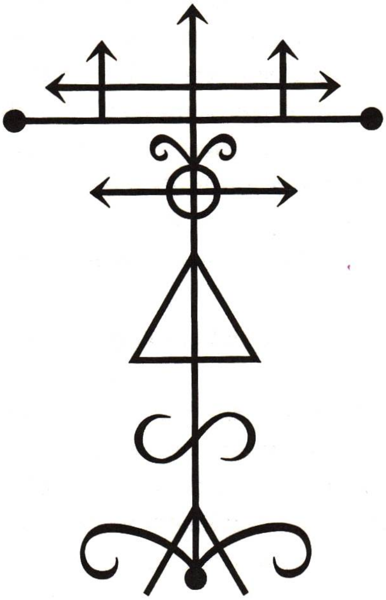
By Unfated Death and its Transgression Against All That Limits,
for the sake of the Return Back to the Primal Limitlessness,
the Crowns of Thorns were yielded and accepted by the Marked
Ones as the price of their antinomian heresy, and pulled by
their own contumacious hands down forcefully, to defiantly
pierce deeper the flesh and wash away the lesser blood spilt with
a greater one shed, in order for the First Coronation of Akeldama
to be attained, maintained and expanded, so to reverse all
curses received into blessings unfathomable.

The Blood-Acre reddened by both murder and self-sacrifice was
thus ploughed and the furrows filled not only with the blood of
the dead but also with the Living, Fiery and Deathless Blood of
the Tillers of the Field, spreading out through the lines to water
the seeds of Nachashel scattered, to make them germinate and
by their breaking of the earth and shattering of its Kelims
make Spirit flourish as the incursive branches of
the Other Tree propagating.

1

The First Station of Akeldama

The Cross-Seal of Qayin Sator



The first Cross-Seal of the Akeldama Line is that of the Sower of the Seeds of Power and Wisdom, the Founder of the Secret and Sacred Arts of Green Witchcraft and the Prime Ancestral Point of the Fire of Nachashel Manifested In Man and Woman, being the First Aspect of the Master and the Originator of the Path itself, as it is set and paved by His footsteps, blessing its cursed soil by the imprint of His Spirit left upon it, making it coil towards the Left and away from where it by Demiurgic Decree had been fated to lead, making it instead flourish towards Lawless Attainment of Liberation and the Blossoming of the Miracles of the Other Side sprouting up from the Black Earth as the bounty of those deserving of it.

By this Cross-Seal the Master Qayin is manifested as the Progenitor of Reapers, the Founder of the Qayinite Lineage and Sower of the Enspiriting Seeds, not only through His progeny but also by the seeding of the Gardens of Malkuth with the incursive and sharp shards of the Black Light of the Sitra Achra. Here the *Sator Arepo Tenet Opera Rotas* formula becomes context-specifically relevant to the mysteries of this Cross of Akeldama and relates to Qayin as the Sower that for the Work of Reversal (Arepo being Opera reversed) with Great Effort Holds and Masters the Wheel, the wheel representing both the force of fate which He overcomes, the Bloodline revolving through Him and also the Scythe-Wheel of Witherwards Reaping, with the Quintessence-Source as its nave, empowering its fire by that which from the world is harvested and in rectified form is brought back into its core.

The Pater Noster and Alpha and Omega contained within the old Sator Formula, also called “the Devil’s Square” or “the Devil’s Latin” within certain cultural settings, are also of greatest relevance, when approached and perceived from our Qayinite perspective, as indeed the Sator is Our Father, the Azoth (A and O) of the Spirit-Aspect of Thoughtless Divinity made manifest within this side of the Tehiru, and thus the Beginning and the End of the Path of Nod, and the beginning and ending of us all, in and through Him, both on earth and in the Worlds Beyond.

This Cross-Seal is that of the Sowing of the Seeds of Change and Becoming, watered with the Blood of Sacrifice, mimicking the Seeding of the First Impulse of Transformation in accordance with the Thoughtless Will in opposition to the Thoughtful Cosmic Condition and thus an Opener of the Paths, as when the seed germinates and branches forth it does so with an unfated power that forces stagnation and stasis to give way for renewal and the multiplicity of lawlessness, offering so Freedom to those that like Qayin at this station of the Cross of Akeldama know how, and have the will to, sow the seeds of their desired crop, tending it with both love and hate, protecting and cultivating it towards attainment.

Through this seal future events can be set in motion by affecting their unseen causes, seeding that which shall come into being, or must be manipulated towards its undoing, and so creating a Point of Prognostication, as here that which is sowed gives clue to what shall be reaped and thus divination employing elements from the Green Kingdom can upon the activated form of this cross, or by its light, give true revelations and in other related contexts further serve workings aimed at Fate Alteration via Cause-Manipulation bringing forth desired Effects, all by Qayin's Power and Grace.

By the Points of this Cross-Seal the Master is manifested as the sower of good or ill health, rich or poor wealth, love or hate, medicine or poison and life or death, all by the power of the One Seed of Spirit Expressed Through Will, focusing into such One Point of Sowing power wed with intention, giving it direction and cultivating it towards desired manifestation, attaining so the Forbidden Fruits of Life, by Sowing Death to all that stands in the way of accomplishment.

Within the most practical settings different kinds of seeds can upon this Cross of Qayin be blessed or cursed, so that their later sowing, or otherwise scattering, causes either benefica or malefica, through their empowering by the Fiery Hands of the One that first sowed Ensorcelled Seeds into the land and so expanded His own Dominion and Autonomy upon the fields of His self-generated destiny, and as He Sowed so shall those of His Seed also Reap.

In accordance with the symbolism and codified Gnosis thus established the main plant-related element of this Station of Nod and the aspect of Qayin linked to it are the seeds of the plants worked with and no other share, like for example within the context of loading aspect-specific fetishes of Saint Sator, which requires seeds from 49 different plants of relevance in order to anchor and seat the share of our Master's essence manifesting through this Point of His Being and Becoming. In related manner it is within similar operations that Veiled Qalmana's Horn of Abundance is created by the way of the loading of a bull's horn with 49 different kinds of seeds related to the Black in Green that are known to aid in matters of luck, wealth and general bountifulness, mimicking thus the Seed Horn She according to tradition carried during Their labours in connection to the different stages of Akeldama.

A more esoteric and metaphorical attribute of this seal in connection to its association with seeds is the *seeding of ideas within the fields of the thoughts of man*, related to the Master's authorisation over all kinds of clay, possessing the fiery force of the Black Flame to brand upon such fields of the mind His own Will, making it possible to within this setting by His sorcery place preferred ideas within minds that one needs to change or otherwise control in accordance with need.

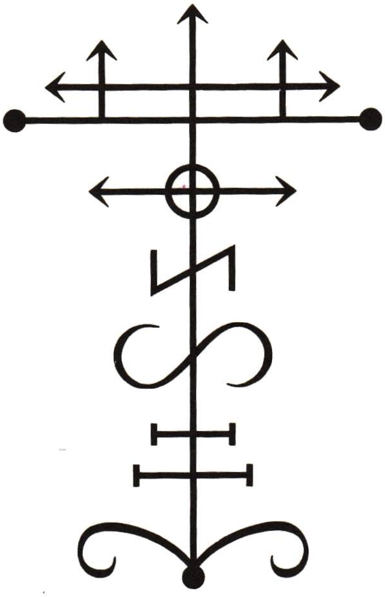
This first Cross-Seal of Akeldama's Path is also a Point of Initiation, through which aspects of His grace can be internalised and a spark from one's own Inner Flame in return be cast into the orchards and acres of Qayin, not at this point for the adding to its fleeting aspect reddened by blood but instead to its Perpetual Regions of Spirit, increasing so the Black in the Green, and can so initiate the sojourn of the Wanderer of Nod, taking upon one's Self the Curse placed upon Him as a Blessing, to reach for His coronation that this initial sowing shall by His Providence lead one's individual path towards.

Within the most esoteric context the aspect manifested via this Cross-Seal is also the Lord of the Emerald Seed of Nightside Venus, the Bearer of the Luciferic Point of Spirit and Gnosis inherited from the Cunning Serpent, which became seeded within and made to flourish and spread through Qayin and His Holy Sister-Bride, by their labours as the *Sator et Satora*, seeding Spirit into the Blood Acre, in both its inner and outer aspects. This first Station of Nod is thus strongly linked to the last one, as here the seeds of K-Ain's Being and Becoming are sowed, by Serpent, Man and Woman, to germinate the Dragon, from within to reach without and from without to rise within, enabling as both liberation and Atazothic invasion, in all instances breaking up the soil and shattering kelims otherwise confining Spirit.

2

The Second Station of Akeldama

The Cross-Seal of Qayin Consitor



The second Cross-Seal of the Akeldama Line is that of the Planter of the Trees of Knowledge, the Lord of the Gardens of Eden Repossessed and the Establisher of the Fields of the Unfated Good Harvest, being the aspect of the Master Qayin that by sowing the seeds of His Will and Spirit at this Station of the Cross attained their Germination and Outward Flourishing, making possible the accomplishment of desires aligned with the Acosmic Impulses of the Other Side enlinked to through the Fiery Seeds sowed within and without, here blossoming into the Green Bearing the Illuminating Black, spreading as the Rampant Enspiriting Fire through the once Spiritually infertile fields of nature, where the Divine Fire had been diluted to such extent that allowed the gross elements of the Thoughtful Tetragrammaton to subjugate it fully.

By this Cross-Seal the Master is manifested as the Rectifier of the Cursed Earth and Fertiliser of Sterile Soils, making possible the planting and replanting of that which from His own sowing has been made to grow unnaturally strong, where it was by cosmic decree unfated to be, bringing thus unnatural aspects to nature blessed by Him, and through Him by the Other God, while originally having been cursed both intentionally and unintentionally by its ignorant creator. The soil that by the Demiurge had been cursed first in connection to Adam's expulsion, and later Qayin's exile, became redeemed through this cross by the Spirit of the Master (and that of His Bride), becoming able again to accept and lend growth to Holiness introduced and planted into it.

It is a seal by which the results of one's sorcerous sowing after full germination are blessed, strengthened and maintained, protecting them from premature death and allowing them to grow unto fruition and, most importantly, it holds the power to replant and re-establish that which is already germinated and made to grow unto new areas, where its effects can be caused more instantly and directly, be it within the soils of actual fields and gardens or within the hearts and minds of men.

Through this cross of Akeldama the plantation is maintained bountiful and protected, or if its blessings become reversed against foes it will instead make barren their fields, causing ruin to that which had been cultivated, before they even can harvest the desired fruits of their labours, as when blessings are removed only curses remain, and where Qayin's grace is not earned nought but bane will be deserved, as all that it upholds this Cross-Seal also can ruin.

Master Qayin through this cross holds the power to strengthen the powers of plants by granting Atazothic empowerments to them via His own Force of Spirit, making stronger the Black In Green, showing that this cross serves the sorceries of His Green Point of the Skull, in different shapes and in varied forms, and can when properly activated consecrate and mark quickening wands, such as those of the Rowan, to serve the workings of all Green Sorcery, focusing the Hidden Black attained from the corpses, or the living and standing bodies, of all the denizens of the Kingdom of Plants towards the attainment of goals requiring their influences in order to become accomplished.

This Cross-Seal is also a gate to the Master in His aspect as the bearer of the Green Flame of Wisdom and the Initiator into the Mysteries of His Legions of Akeldama, dispensing via possession, visions, inspiration or intuition His Gnosis to the chosen and the blessed, granting so insight into the occult application of plants and the means through which their Spiritual powers can within the sorcerous contexts effectively be harnessed.

Within workings related to the attainment of such boons via this seal its reflected form enlinked to its correctly marked and activated aspect can be cast as carvings with which Dream Candles are first marked and then anointed with oils and dressed with the herbs of dreaming, which are then placed and lit within green tinted glass lanterns upon which the Wisdom Key Sigil of Qayin with black paint seven times has been written, in order to cast an enchanting light and shadow of both green and black, which through the darkness of dreams can lead the worthy towards the Dispenser of the Illumination of Green and Black.

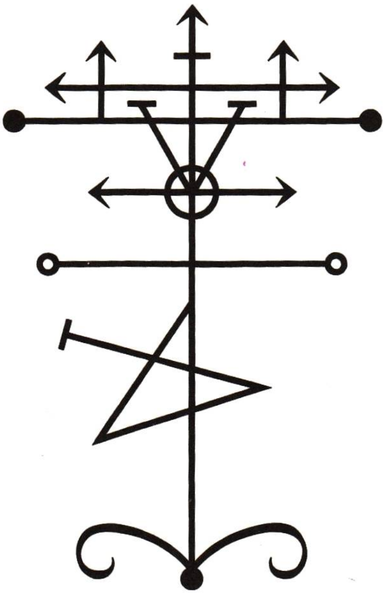
Within other related settings this Cross-Seal can also directly be employed as the Point upon which Dream Philtre, Tincture or Infusion, serving similar causes of the Opening the Oneiric Gates and Paths towards Qayin's Virid Indoctrination, is consecrated and empowered before consumption.

When it comes to the loading of the aspect-specific fetishes of this Station of Nod it is the roots and seedlings of plants which is required, this in contrast to how the First Station of Akeldama focused on the employment of seeds exclusively, giving certain hints to the cunning concerning the nature of the Work of our Master upon this Point of Becoming.

3

The Third Station of Akeldama

The Cross-Seal of Qayin Arator



The third Cross-Seal of the Akeldama Line is that of the Ploughman of the North, the Tiller of both the Soil of the Earth and the Clay of Man and the Opener of the Paths of Accomplishment and Desired Harvest, being the aspect of the Master Qayin that by forcefully ripping and turning over the earth, by cutting deeply into it with His plough blades, could open it up more and restructure it forcefully and effectively to receive His Seeds of Change and Spirit Propagation emanating from His own Holy Light, enlinked unremittingly to the Light of the Other Side, to be replanted into the Darkness of Spirit-Blinding Matter, thus aiding in the Atazothic and Invasive Kelim-Shattering Flourishing of Divine Thoughtless Essence introduced by the Becoming of our Master within this side of the Tehiru.

By this Cross-Seal the Master Qayin is represented as the Lord of the Telluric and Chthonic Reflection of the Starry Plough and the Pole Star Skull of the Heavens, brought down to the earth in order to cut into and open up the Withershins Furrows as Gates or the Wounds so cut into existence as Wanton Fertile Wombs, allowing the Souls and Spirits to descend to and ascend from the Deep, bearing and birthing with them the Crops of the Gardens of the Other Side, to be let to sprout unlawfully on this side of the Tehiru, spreading so the Forbidden Fruits from the Side of the Dragons of Thoughtlessness.

Within this context this cross connects in different esoteric manners to the Seven Stars of the Plough, echoing back and forth the powers which unite them, making them accessible in different forms and ways to those that could grasp such forces within the relevant settings of this Work, establishing the Astral Furrows spiralling open certain Celestial Points of Ingress, Egress and Congress, impregnating the Hungry Darkness with the Burning Light of Fallen Stars.

This Cross-Seal is related to all of Qayin's roles expressed through His aspect as the Ploughman, connecting besides the actual agricultural arts also to His ploughing of the clay-born by setting in motion the Bladed Wheel, cutting through that which must be opened up, either in order to set free Spirit or to seed it un-fatedly into where its Atazothic addition can cause the desired liberating blooming and so yield that which by the Left Hand of God is harvested back towards the side championing the Thoughtless Path towards the Fullness of Nihility.

This ploughing up of Sinistrorsal Furrows is also His act of Forceful Path-Opening within the context of Akeldama's Work, discarding both sterile elements and unwanted weeds standing in the way and burying them where they once stood, when turning over the fertile soil hidden underneath the surface, making it fit to receive that which must be sowed into it, which then is watered with the blood of that which must continuously be sacrificed, before one can cultivate and reap properly, and as such Qayin's powers through this point can change events and conditions, making them more receptive for the penetrative force of one's own Will and Spirit, aiding so in desired fate-alteration by setting the stage for such sorcerous manipulations.

Within the more exoteric settings of practical sorcery this Station of Nod and its related forces are immensely strong and effective when employed in conjunction with the Path-Opener Key of the Master, as it within such settings serves to cut through obstacles standing in the way of the realisation of one's will and can forcefully open the closed roads by the sharp edge of His Ploughshare, cutting through all that which must be overturned for the sake of the accomplishment of one's justified desires.

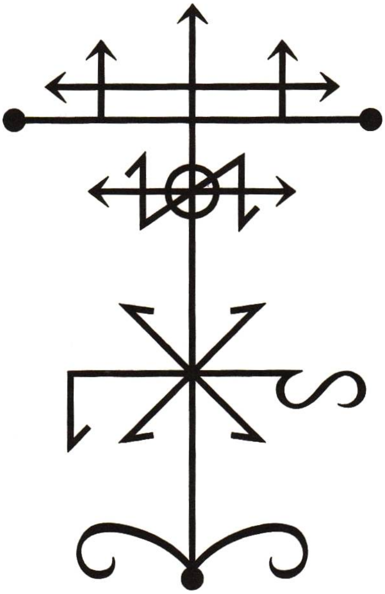
As the Ploughman our Saint Qayin was also the First Tamer of both the oxen and the horse, possessing the power of enchantment binding the animalistic instincts to serve a Higher Cause, elevating them by granting Good Purpose and Beneficial Focus, thus within our sorcery this Cross-Seal of Akeldama serves well the workings of subjugation and control, when the will of others must be broken or tamed in order to accomplish what needs to be done, but such taming is not merely focused outwards towards others, but also, and more importantly, inwards, like for example when one's own clay-born aspects need to be tamed, subjugated and controlled in order to serve the Fire that they naturally otherwise would restrict.

At this Station of the Cross the path opened is reddened by the blood of Abel spilt as sacrifice to the Underworldly Forces accepting the smokes of His burnt offerings and by such deeds the green became red and this is thus one of those Liminal Points within Akeldama covertly crossed by the Pesha Line and is as such an ascending step towards the Spiny Crown of the Tiller Turned Killer, signifying thus some of the crucial mysteries related to the initiatic approach and its correct means of accomplishment, disclosed directly by the Master to those that willingly sacrifice and become sacrificed upon this cross, all for the empowering descent and transcending ascent of the Holy Spirit, leading ultimately to the Grandest Harvest attainable.

4

The Fourth Station of Akeldama

The Cross-Seal of Qayin Spinifer



The fourth Cross-Seal of the Akeldama Line is that of the Bearer of Thorns, the Armouring and Piercing One of the Martial Fires of Black in Green and the Restless Walker of the Moonlit Paths of the Souls, being the aspect of the Ghost of Lord Qayin that travels through the Mansions of Luna as the Bearer of the Bundle of Thorns, manifesting His enduring Soul 13 times during each year, when He removes His Hood to disclose the Shining Skull in the heavens, emitting the light of the Nocturnal Sun that empowers all those basking in it under His dominion, guiding them upon the Soul's Path of Night towards the Spirit's Dawn of Black Light, leading so those chosen few heeding His Call through the Path of Thorns, fortifying them by that which would be the bane of others.

By this Cross-Seal the thorns of Qayin either impale and crucify, or protect and shield and it is as such one of the keys for the traversing of the Entangling Path Reddened by Blood, allowing one to walk through the Spiny Cross as a Crossroads Opened, without becoming crucified upon it, unlocking inaccessible roads and granting access through unseen points, but also binding as strangling thorny vines that and those which should be kept in their places so that they instead of blocking the Path better serve as part of the steps trampled upon by their betters in their Becoming towards ascension and victory.

The Crown of Thorns here becomes the Curse Reversed and eagerly assumed by the Master as His badge of authority and Mark of Majesty within the Kingdoms of Green, lit up by the Black harbingered by Himself and it is thus at this Point and Station of the Cross that the spikes which in accordance with Cruel Fate would pierce inwards become turned outwards to serve one's own defence and hold at bay, subjugate and stab all those that would see the Qayinite fall and becomes so the true initiating stage for the attainment of the coronation of the Akeldama Line within the Great Work of the Traversers of Nod.

This Cross-Seal relates also to the Hedge Between the Worlds and its crossing, riding, ingressing and egressing through, often within the rites of the mortification of the flesh for the sake of the ecstatic loosening of the soul carrying forth the Spirit, as the White Steed would its Black Rider, in contexts where the Thorns of Venefica is wilfully partaken as Crowning Sacraments of Death's Benefica, opening the gates of life towards the Other reflecting it in Deathlessness, and thus this fourth cross of Akeldama is the Shaman's Tree where its thorns become the steps of the ladder of ascent and descent, through which those that know and are willing to sacrifice can escape the world and gain empowerments from that which lies Beyond it.

To sharply stab and penetrate the astral veil is thus also a fundamental aspect of the virtues attainable through this seal of the Master, connecting it to the mentioned lunar aspects of the enduring Soul of Qayin, and so is the bringing of restlessness to other souls in different ways and for different ends, freeing some from stagnation while subjugating and tormenting others when petitioned or otherwise compelled by His good judgment to do so, allowing this cross at its nadir to become a powerful instrument of sorcery aimed at all the works of coercion, officiating as the whip with which the lowly beasts of the field are made to serve higher purpose.

As related to aggressive employment of the thorns this Cross-Seal lends itself again to both high and low utilisation, piercing at its nadir all offending shades and Spirits when establishing shields and protecting circles of the Arte, stabbing at that which is denied entrance while protecting those that stand within its protective core, while at its nadir for example all thorns and nails can be cursed upon to effectively stab the enemies' hearts and souls by for example the employment of baptised effigies that bear their signatures and so act as enlinkments between that which stabs, the stabber and the targets to be afflicted with the tormenting or mortal wounds deserved.

In the strictest sense of Black In Green Sorcery this Cross-Seal holds dominion through Qayin over all the Spirits of thorny plants and can thus be used when conjuring, or otherwise petitioning, them for any kind of work related to their realms of influence, also possessing the power to open the lines of communication between such Spirits of the Green and the one that through this Cross-Seal reaches for them correctly and respectfully, making it thus an altar upon which many consecrations can be accomplished and many covenants entered into for the attainment of the blessings and curses of all of the Thorny lines, in the name of Qayin the Great Thorn-Bearer.

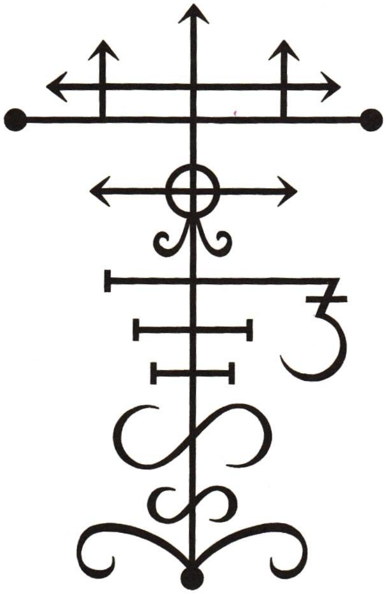
Within the context of fetishism, but also within that of the lesser talisman-making, the choicest element from the Kingdom of Plants should be obvious, and indeed by the correct selection, harvest and cunning utilisation of thorns the most powerful Points of Manifestation and Seating for our Master's Enduring Soul and His Sorcerous Might can be created.

The Light of this cross grants besides all the martial virtues also great Gnosis and its Darkness brings the curses of those that cannot receive such illumination because of their own lack of receptivity for the Black Light and so here the Path of Reddened Thorns becomes either further moistened by one's blood watering it in sacrifice during its successful passing or becomes fed by one's own corpse, if one were not fit to traverse it correctly. In either way at this Station of the Cross the Reddened Soil of Akeldama will be nourished by those that set foot upon its Sharp Points, regardless of if it is their lives or deaths that become relinquished to it.

5

The Fifth Station of Akeldama

The Cross-Seal of Qayin Messor



The fifth Cross-Seal of the Akeldama Line is that of the Great Left-Handed Reaper, the Widdershins Wielder of the Blade of Harvest and Our Lord of the Fruitful Crop, being the aspects of Master Qayin related to the reaping of that which in accordance with the Spirit's impulse was sowed, granting bountiful attainment and the riches of the fields once watered with the blood of His and our own sacrifices, allowing us to receive what is needed in order to further flourish in His footsteps, transcending so the miseries of this world by receiving the riches unfated for attainment by the decrees of Cruel Cosmic Destiny, showing so the Sinistral nature of Qayin's reaping to be of Acausal Nature, bringing forth the effects of Lawless Acosmic Cause in the forms of Unlawful Cosmic Effects.

By this fifth Cross-Seal the Master Qayin's blessings are reached for as the Reaper of Bountiful Harvest, be it either of Spiritual or Temporal nature, enriching in all cases those that have made themselves deserving to receive such blessed crop because of the correct and arduous work of their earlier sowings, allowing the faithful to partake of the wealth needed, not to become further entangled in the world but instead through autonomy attain detachment from it, if they possess the Fire Within seeking escape not only from the sufferings but also the illusory pleasures of this finite and constraining existence.

Against the path of Demiurgic Fate our Father at this Station of the Cross walked in defiance and prevailed in order to harvest fruits from the earth cursed by its creator to yield Him none, thus a true mastery over the Black In Green was here attained, and so also now remains attainable, but also a dominion over one's Self and the strands of fate that either strangle it or if loosened and retied correctly, when need be, instead can grant the Self freedom from constraints.

By this seal within the context of the basest sorcery the material riches of the world become attainable and by the overcoming of Cruel Fate 'luck' becomes generated in order to lead to success and victory and banish poverty and all forms of starvation for sustenance, allowing so the worthy to gather the strength for detachment needed in order to shift focus away from material concerns towards the Spiritual.

As the Master is the bringer of blessings so is He also always the potential afflicter of the curse that the absence of His benedictions could bring about and thus in this aspect He can also when petitioned, or foolishly provoked, ruin the crops of the deserving party, removing all forms of abundance and fruitfulness and leave behind only poverty, hunger and misery, as those that sow the wind shall indeed reap a whirlwind. Thus we are again reminded to not only sow well but also to cultivate and sacrifice properly in order to make the tilled fields of our being worthy and able to yield that which we need to harvest from it.

By this Cross-Seal the sickle and scythe of Qayin are blessed to bring in that which one seeks to reap and cut down the weed hindering the attainment of Good Harvest, there is therefore blood dripping from the golden blade of His Bountiful Reaping as it manifests through this Point of Akeldama, commemorating the Station of the Cross where the harvester of fruits of the earth became the Reaper of the Heads of Man, reminding us that the sickle of Venus reflects that of Saturn and that also the riches obtained can be of far more esoteric kinds than the ones more easily imagined.

Within the workings of fetishism the Scythe or Sickle of Qayin is gilded upon this Cross-Seal and consecrated to reflect the exaltation of its intended harvests, which then when sprinkled with the blood of suitable offerings become blessed to bring blessings when returned back to the seated aspect of the Master, or when otherwise employed as a sorcerous tool within relevant settings. In similar contexts any Golden Blades of Reaping can in like manners and for same ends be blessed upon this Cross of Akeldama in order to become His tools of, and points of manifesting for, Rich Harvest to befall the deserving.

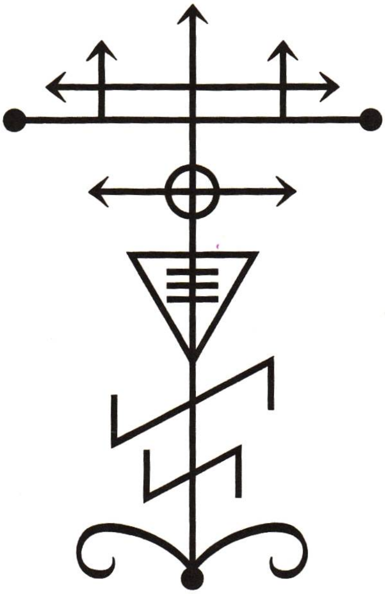
Through the powers of His aspect manifested upon this step of the Path of Nod any specific virtue from the Black In Green can be conjured and obtained in order to serve the sorcery of His people, granting the force by which specific attributes needed can be extracted from the whole and can, by the way of single-minded focus so placed upon it, become authorised with cutting precision with which to stab at the heart of any matter and so achieve goals faster.

There are hidden intersecting points manifested within this Station of the Cross, as here the Reaper of Green crosses paths with the Spiller of Red and Sower of White, leading to the Flourishing and Harvesting of the Black, linking so all lines of Nod via some of their specific points within this step, making it potentially very powerful and important if one can grasp certain mysteries which are hidden by the Shadows contrasting its Light, for even if That Light is Shadowless the world into which it falls is nothing but a patchwork of fleeting shades, thus this Point of Nod serves as Point of Meditation for the attainment of gnosis and holds initiatic empowerments concealed within itself, within the reach of those made deserving of their reaping.

6

The Sixth Station of Akeldama

The Cross-Seal of Qayin Venenifer



The sixth Cross-Seal of the Akeldama Line is that of the First Poisoner, the Lord of All Venefic Arts and the Master of the Venomous Black In Green, being the aspect of Qayin that can turn the medicine cup into a chalice of fatal poison and vice versa, as He can with the extracted powers of the deadliest plants as easily heal as He can kill and thus upon this Point of Death a reverse side is kept hidden, through which also all cures can be attained, giving Qayin the power to heal, empower, weaken or kill the body, mind and soul, of both the living and the dead, as by the Spirit of Poison there are as well many ways by which to even affect the Obic force of those that already have entered the grave, setting thus none beyond the reach of the blessings and curses of our Master, who by the way of ensorcelled nectars can bring death to the living and life to the dead.

By this Cross-Seal all the mysteries of poison become attainable through Qayin who first mastered all the Arts of Death-Dealing via the power of Venom, inherited by Him (and Qalmana) originally from the Holy Serpent that sired them, manifested at this Point of Nod through the Black In Green of Akeldama, disclosing the alchemy of death in many of its sorcerous aspects, focusing not only on the physical ways of poisoning but also on all of its Spiritual ones, making for example possible the afflicting of targets without any form of physical contact, as the Soul and Spirit of Poison as effectively can reach its victim via the Astral as it can do through more mundane routes.

The Spirits of Bane warding the secrets of Akeldama cling to this cross and lend themselves gladly to aligned aspects of equal maleficence from the other Lines of Nod that under the cover of the darkness of the cloak of the Master draping them all intersect and manifest the Mars-Saturnian Venom of the Wrathful Nachashel, empowering all workings of Justified Malediction and Murder, granting it the power to not only raise the Black In Green, but also the Dark Dead and the most destructive Sparks from the Black Fires of the Other Side, manifesting as those devils feared the most by the race of Adam.

Master Qayin's aspect as the Venenifer is also related to all those essences that in some form bring one closer to one's own death employed within the rites meant to loosen the soul from the body in order to allow it to enter more intimately and powerfully into communion and congress with the otherworldly forces allied to His Cause and it is therefore at this Point that also the Keys of the Witches' Sabbath can be forged and many virtues related to Soul-Flight and Ghost Sight become attained, but one needs to be careful as such means can as easily immobilise permanently and make ghosts out of the unprepared, as each employment of such poisons is a Dance with Death and which party it is that leads such a dance will decide its outcome.

In related settings the vicious effects of poisons killing the mind and soul, like in the cases of addiction, can be combated by the power of this Cross of All Poisons, abolishing within such settings the Spirits and Shades clinging to the victim by the grace and mercy of Qayin, if the patient would be found deserving of such salvation, which of course would not come without a price.

The powers that bring death to the living often bring life to the dead, in manners differently depending on the exact context, but this also grants certain necromantic virtues to this cross and its step upon the Path of the Field of Blood, serving often most effectively as an expediting force hastening the dead by causing the correct kind of heating and agitation, which of course if done improperly will burn the living more than it burns the dead and is as such more often reserved for those that by Qayin are empowered to work with the Dark Dead, many of them possessing strong links to the Current of Venom and Poison, as already disclosed in the Second Book of Falxifer.

In connection to the human dead there are also poisons that can be harvested from their corpses that by the power of Qayin can kill both through physical and spiritual means, placing such workings of the Necrosophic Venefica again upon the crossroads of intersecting lines, leading from Akeldama into Gulgaltha, crossing the work of Venenifer with that of Fossor, as actual access to freshly exhumed corpse-elements will in most cases be needed for the creation of the mixtures that extract death from the dead, both materially and astrally via their Obic essence, and so from Fossor onward to Umbrifer, owning such Astral Venoms of the Dead in their essential forms, in varieties transcending even the confines of both corpse and grave.

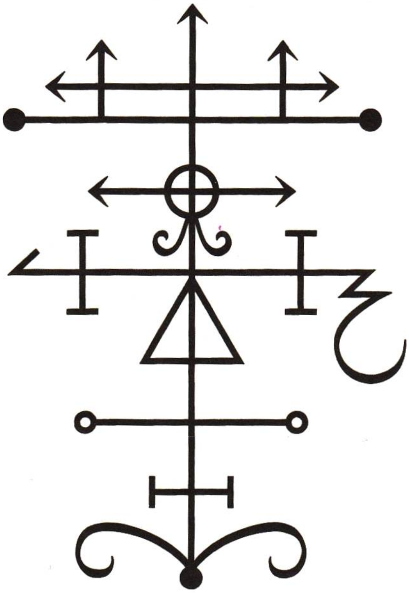
The aspect of the Master manifested upon the Point of Akeldama marked by this cross holds sway not only over the poisons of the plant kingdom but also those of the mineral and animal kingdoms, as He did tame them all and mastered all of their secrets while still cursed to walk the earth, but there are even other forms of poison lacking physical aspects altogether which also fell under His own dominion, and all such deathly forces can by His grace be made to either manifest in order to afflict, or become banished or redirected in order to heal.

Within the workings of fetishism and consecration of talismans the main element of this Station of Nod is poison in both solid and liquid forms, and it is by the mixing of the correct kinds of such venoms in the relevant symbolic quantities, during the most auspicious times and upon the suitable loci one can upon this Cross-Seal by either the way of loading or washing cause potent enlinkments and thrones for His aspect-specific seating, or otherwise strongly empower with His presence.

7

The Seventh Station of Akeldama

The Cross-Seal of Qayin Dominor Arbor Mortis



The seventh Cross-Seal of the Akeldama Line is that of the Lord of the Trees of Knowledge and Death, the Master of the Vertical Bridge to the Underworld and the Ruler of the Arboreal Guardians of the Gates of the Other Side, being the aspect of Qayin growing forth as the Flourishing Fire-Seed of the Edenic Tree with roots from beyond the Seven Gates of Hell and Fiery Crown stabbing in Luciferic Defiance at the heavens, bringing Light and Gnosis where darkness and ignorance otherwise would have reigned supreme, making Him the Igniter that by the Atazothic Flash of Lightning sets aflame the trees of Akeldama (that Field/Acre here being the whole of the world and the blood being not only that of Abel but of every single sacrifice ever given for the sake of overcoming the Oppression of White Darkness), illuminating so the Tree of Life with the Black Light of the Tree of Death.

By this Cross-Seal Qayin manifests His dominion over all trees that by His work carry Awakened Spirits of Black within their Green and is Himself in one aspect as a Tree of Death standing tallest and mightiest within the Arboreal Court, stretching out on all sides through all other trees that merely act as His own branches, unifying the Black Flames within all their wooden bones, upholding so the One Point of Black Fire enspiriting them all. Within the more elementary setting of perceiving and approaching such lofty aspect He can be described and understood as the King of Wands, Staffs and Poles, mastering all of their workings, but must also be remembered as the Spear-King, spearheading the Invasive Impulse of Thoughtlessness within the Thoughtful Demiurge's creation by the spreading of the Fruits of Fallen Daath, via Unfated Bloodshed and Death, pitting Himself, and His followers, as the One/s Against the All.

At its nadir of power this cross serves the wand-maker and woodcutter, as through it sacrifices to the Tree and its Lord are given and well received, in order to echo back the needed virtues and powers in an equal measure to the sacrifice of the faithful enflaming and activating it, flowing for example back into the harvested branch that for the sake of consecration has been placed upon it, but closer to its essential zenith inner workings related to the Fire-Crowned and Thunderstruck Tree are accomplished through which the Illuminating Flames of Silent

Knowing can be assumed during meditations conducted upon it.

Such seeking of wisdom could for example be achieved directly through meditative communion with the leaf-cloaked brethren that either hold in whole, or through enlinkments in parts, the wisdom of the Mighty Dead, and in some instances even that of those still more ancient and mighty than the earth-born Ancestral Ghosts and Spirits of the Bloodline, stretching in such cases all the way to those of Sitra Achra, intersecting at points with the roots of the cursed Malkuth. In similar manner the Master Himself may for same reasons be approached directly by those that are ready to sacrifice themselves on His Tree of Death in order to gain insights grasped from beyond the darkness of life and so turn the Hanged Man into the resurrected Magician having attained the empowerments of death while still in life.

This seal of the Lord of the Tree of Death is as such a Seat of Gnosis and Power, in a literal sense when employed correctly and by the correct persons and can as such act as the throne upon which to take seat in His name and by His permission, in order to during nightly "sittings" in the forest close to one's allied Tree/s gain hidden insights and powers directly from Spirits of the Place and the Legions of the Orchards of Akeldama, all attending the aspect of our Master that this Cross-Seal manifests and is manifested through.

This seventh Cross-Seal is also the Arboreal Key to the Seven Gates leading to the Other Side and can establish roads and doors through which the Qayinite can ride the Wooden Steed in shamanic rites of soul travel in order to enter the realms of the dead, or to sink even deeper below the Black Earth to rise up amongst those that walk on the Other Side of the Mirror, where death is life and life already discarded and transcended.

In the most exalted context the tree of this Cross-Seal links up all the three main lines of the Kingdoms of Nod, with the liminal Pesha Line manifesting within and around each of them, linking Akeldama with Gulgaltha and from there stretching forth to catch fire by connecting its roots into Sitra Achra, holding thus not only the Black In Green and the Shades of the Dead, but also the Spirits of the Kingdom of the Black Light, giving it in visions the form of an ancient titanic tree, surrounded by the skulls and bones of all the dead, having amongst its branches serpents slithering at all directions and Black Flames burning both at its roots and as its crown.

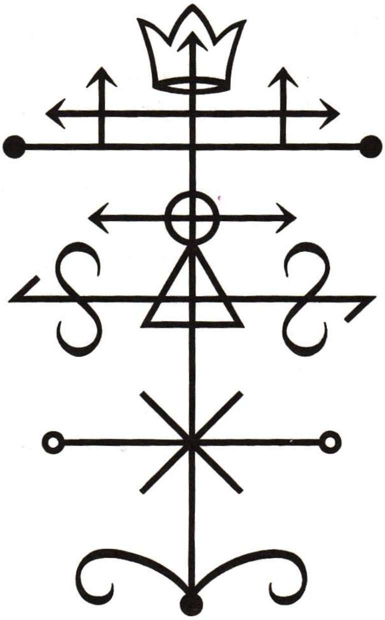
Within the operations of our telestic fetishism and related workings it is the woods of either 49, or in the lesser cases of talismanic constructions, 13 trees that create the foundation for the manifestations of the Master, or aspects of His sorcerous might, as related to this Station of Nod, and by the employment of such wooden bones a skeleton to be enfleshed by His Spirit can be erected, acting not only as a body for Him to inhabit by the way of correct cultivation, but also as a ladder between the worlds, through which His powers can ascend and descend, not only without but also within the one becoming enlinked to such Points of His Manifesting by the way of its bringing into being.

Amongst the trees most strongly connected to this aspect and Station of our Master, because of secondary causes of their esoteric attributions and virtues, are those dead but still firmly standing ones, being called Trees of the Dead, Ghost Trees and Death Trees, embodying the powers of the 'Dead but Not Vanquished Ones', representing them as defiantly standing strong and erect amidst life, functioning thus each as a potential axis for the uprising of chthonic forces. The wood of 13 such Death Trees can if approached, quickened, harvested and employed correctly even replace the mentioned 49 woods within the grand rites of His fetishism, even if bones from 49 such arboreal skeletons are more optimal still and, when ensouled and enspirited via the correct sacrifices and tinctures, constitute His strongest seat of influence as related to this Point of Nod.

8

The Eighth Station of Akeldama

The Cross-Seal of Qayin Rex Mors Viridis



The eighth Cross-Seal of the Akeldama Line is that of the King of the Weird Death, the Lord of Unfated Regeneration and the Green Shrouded and Masked Master, being the aspect of Qayin as the Monarch of the Throne of Death within the Blood Acre, walking through its blood-filled furrows crossing all over and through the world of mortals as the Green Man, hiding His grinning Black Death's Head behind the visages of His masks uncountable, blessing and cursing those that know to bow or rise in His presence, as He turns the natural order upside-down in His Dance of Chaos and Misrule, re-presenting the un-natural within nature, granting freedom from all laws that bind spirit to bondage and uprooting those He touches in benediction from stifling stagnation, acting so as the saviour of the wise that know to save themselves, as He did, while bringing Death to those and that which stand in the way of the Atazothic Empowerments of the Thoughtless Sparks and Flames seeded into the world for the sake of the flourishing of Lawless Liberation.

By this Cross-Seal Qayin manifests as the bearer of the Fire of Re-Formation and Empowerment of Spirit, carrying it forth not only as His Crowning and Cloaking Halo but also as His torch, igniting so His Sceptre-Wand dipped into the Green Venom distilled at the preceding Station of the Cross, manifested here as the Fires of Illumination, Death and Rebirth, granting change and transmutation in accordance with True Will instead of Cosmic Fate, cleansing and burning away all that which must be discarded in order to further the growth and expansion of Spirit towards the shattering of the Kelims and the initiating of the Great Fire of the Day of Wrath that shall set the whole world aflame with the raising of all Spirits seeking liberation from Thoughtful Demiurgic Limitations.

This cross bears the Black Fires of Oreb Zaraq guised here behind weird form, masking Qayin as a Qliphothic Al-Khidir, the wandering prophet that has become Immortal, in this case by becoming as Death itself and thus Deathless and beyond the limitations of finite causal being, spreading the Silent Alogos of Thoughtlessness to those that gain His initiations, granting regeneration through dying and liberation through the killing of that which must be eliminated, discarded and transcended, allotting a wisdom that by fools is misunderstood as madness as it crosses all the boundaries of conditioned reason in the strife for Lawless Expansion and growth until the Zeroth Source of Primal Pleroma is reached through the Reversed Path of Becoming by Undoing.

The Station of the Cross represented by this Point of Akeldama and manifestation of our Master governing it is thus one mainly related to Initiation and Illumination, leading to transformation and rectification attained through death and resurrection and is as such a bearer of great empowerments and a holder of dominion over the Legions of Akeldama, as they all bow to the Crown and Throne of the Green Hooded Death-King and this cross becomes as such a means for the worthy to conjure any force needed for the accomplishment of the initiatic labours mimicking those of Qayin up to this point, summoning the Faithful Famuli to attend and aid in all that can make firmer the foundation of their own King's Royal Seat.

The workings related to this cross are thus seldom within the realm of mundane sorcery related to base needs, even if it holds potential for healing, rejuvenating, accumulation of bountiful harvests and the destruction of enemies, but such minor virtues should preferably only manifest as side effects to its more worthy and Spiritual employments focused mainly on the elevation of the Self from its limited condition bound inside of the clay of being, by the Green and Black Fires ignited at this point for the resurrection of Spirit by and from cyclic worldly Death unto Otherworldly Deathlessness, hindering its shifting of focus back into the vessel that had and would again keep it in Cosmic Bondage.

Upon the points of this cross Power Gained is maintained and expanded in order to allow for even Greater Harvests and the Kingly One of the Throne of Wood is venerated and communed with for the sake of deeper Gnosis concerning Akeldama's mysteries, making attainable the final Keys of Mastery rewarded only to those that can before Him rise above themselves in Wisdom and Spiritual Betterment, sacrificing not that which is practical but instead that which needs to die, or be killed, in order to bathe one's Self in His Green Fires of Regenerative Death, leading to Unfated Rebirth and Becoming through the Black

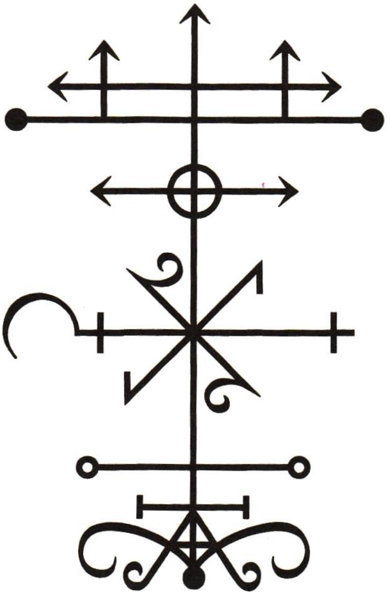
Light that has ignited such fires within this world.

In connection to the telestic workings the path here becomes in different ways crossed with some of those of Gulgaltha, as here the Skulls and Bones of man and the living and dead bodies and essences of those of the Kingdom of Green are wed in ways that give way to the coming birth of our Old Green Man, the Skull Hooded in Foliage and the Deathly One of the Virid Flames. This Station of Nod is thus one of those directly related to the creation of the Oracular Skulls of Qayin, here specifically enfleshed by all elements that can be harvested from plants, adding so not only matter upon matter but also Spirits unto Spirit, creating so Atazothic Points of Fetishism through which power is given and empowerments earned and received, granting for example His Mantle of Green to those deserving of such benedictions, if one came to stand where He stood at this Station of Unfated Becoming.

9

The Ninth Station of Akeldama

The Cross-Seal of Qayin Baal Maggal



The ninth Cross-Seal of the Akeldama Line is that of the Lord of the Sickle of the Liberating Harvest of Spirit, the Wielder of the Poisoned Blades of Death and the Master of the Discerping Fire of Severance, being the aspect of Qayin that within the context of His dominion over the Blood Acre fully masters the unified powers of the Four Sickles or Scythes, being those of the Moon, Venus and Saturn brought down and attached into His own Blade of Terrestrial Reaping, making them all as One within His grasp when going forth as the Grim Harvester, gleaning so with an empowered force all that He deems ripe for the taking, eliminating or liberating, spilling blood to water His Fields of Life and Death, establishing with His slashing force the widdershins spiralling four-armed crossroads, including so also the Path of Unfated Reaping by the furrow of the intersecting Exlex-Pesha Line, opening at the centre of the furrows so cut by His Wheel of Four Blades the Quintessential Point of Spirit, taken as His Throne, placing the Black Flame thus in a position where it is not subdued or oppressed by the Four cut down by its blades, but instead flourishing there at the Centre in the Seat of Power towering over and consuming them.

By this Cross-Seal the Master Qayin acts as the severing force of Divine Thoughtlessness manifested within the realm of Restricting Thoughts of Cosmic Laws, going forth as the Separated Separator, dividing forces in order to conquer them, dividing powers in order to absorb them and cutting off the chains of attachment that would otherwise hold back the flow of blood through the ploughed furrows of His kingdom stretching from Clay towards Deathless Fire, being so a Wielder of the Sickle of Unfated Disruption and Lawless Freedom, acting as the Tiller, Killer and Harvester that not only separates the wheat from the chaff, the head from the body, the mind from all thoughts but also the Fire of Spirit belonging to His own side from the Clay of the Demiurgic Creation.

Weaknesses and the Weak are thus by the Blade of Qayin exscinded, all of worth gathered up and authorised by the addition of power mirroring their own qualities and worth, leading so not to diminishing but to an essential Atazothic increase granted by His Divine Grace, elevating the good and eradicating the worthless, so that the rotten may not ruin the rest of His crop, granting so this Cross-Seal through

His attached aspect the power to aid greatly in one's own betterment and alchemical change, if one be ready to sacrifice all that must be left remaining to rot within the Nigredo of the initiatic process when walking in His footsteps.

This Cross-Seal represents hence the force of the Cutting and Reaping Blade, and that of the Spirit of its First and Last Wielder, which in the nadir of its workings is to be activated when His powers are needed to aid in one's own Deathly Overcoming of influences or foes directly opposed to His Good Cause, Cult and Current, this in order to defend His Lineage on earth by the eradication of those that wilfully would serve the Archonic Cause of damming the Flow and Becoming of the Pneumatic Sanguine Fire, and it is as such a potent tool of Mars-Saturnian operations motivated by loftier motifs than merely offended egos, and will in such cases by the way of worthy justification summon His blades to fall upon the deserving party, whoever that actually may be. Most often such severing should be directed inwards, as when inner weaknesses have been vanquished and transcended not many outer foes remain standing.

Since this Station of the Cross speaks of Qayin as the Sickle Lord it can within its more external workings also be applied in order to connect suitable reaping hooks, in beforehand cleansed, dedicated and marked, to the aspect of our Father governing this Point of Nod, creating so fetishistic tools, weapons and talismans that can serve in many relevant workings related to Harvesting, Cutting, Separating or Killing, granting such blade the virtues to reap by the power and grace of Qayin, conjuring that which is cut by His sorcerous might so that it may be blessed and blessing, or cursed and fully vanquished, thus the fetishism here focuses on the cultivation and focusing of His cutting force and the telestic enlinkments that can manifest them.

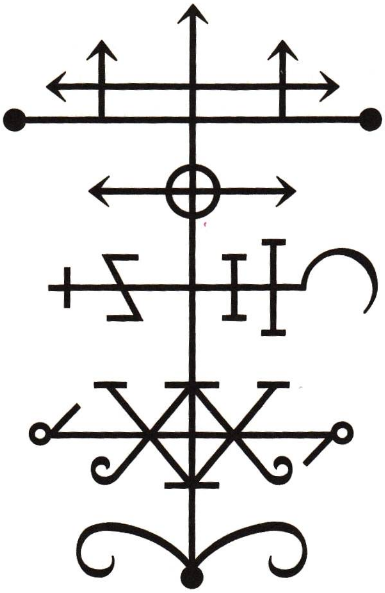
In the most exoteric sense it is at this Station that the Means for Reaping a Good Harvest are forged and empowered, the sickle and scythe representing here such virtues, which when focused fully within the Kingdom of Green as a gathering force instead of merely a severing one gives also dominion over the Black In Green, in connection to their Harvesting and the attainment of their powers reaped to be added to other Points of Spirit, exalting them by the way of their inclusion within the Atazothic processes, also elevating them from their cosmically predestined positions of Archonic bondage within the limiting order of nature. The Blade of Baal Maggal here attainable becomes thus the means by which all of the Legions of Akeldama are conjured and a tool for the achievement of their separation from their victims so that they may be added as Flames to the Greater Fire, all for the accomplishment of the Good Work.

Qayin, as the Lord of the Sickle, reached at this Point of Nod a mastery of the separating force of the Silenced Mind with which He reinforced His own autonomy and majesty by furthering the division between Himself and the world, nature and its blind creator who would see Him, and all those like Him, bound unto restrictive causality and limiting thoughts, thus by the cutting of ties and opening of the way to the next Point of Becoming, seeded and watered with the blood of inner and outer sacrifices already at this stage of His being, the importance of separatism applied within the context of our strive for the attainment of Gnosis and Transcendence is made clear, as that which separates us from this world by the way of liberating detachment connects us to, and makes our enlinkments stronger with, all that which is beyond it.

10

The Tenth Station of Akeldama

The Cross-Seal of Qayin Katzirel



The tenth Cross-Seal of the Akeldama Line is that of the Severed Bough of the Tree of Azerate, the Invasive Seed-Bearing Branch of the Outer Tree and the Harvest and Harvester of the Thoughtless God, being the aspect of our Master Qayin that Severed Himself from the Tree of Life while still exerting influence within its world of the Sephiroth, this while paradoxically being rooted to the Tree of Death, from which He was seeded forth into this world to germinate and expand as an entangling and ardent branch of Qliphoth, spreading out into the side of the Thoughtful Light in order to eclipse it with Divine Thoughtlessness, so sacrificing Himself as a Redemptive Aspect of the Acosmic fallen into the Cosmos in order to bring deliverance by the way of the Sinistral Death to its restrictions that He heralded.

By this Cross-Seal Master Qayin is manifested as the Tree of Qliphoth erected within the orchards of Sephirothic Existence and serves as such the role of the Grand Emissary of the El Acher and the Thoughtless Light of the Ain Sof, as manifested within the Akeldama Line, seeking to force all back into the Fullness of Emptiness of Ain, by destroying from within the cosmic structures upholding Demiurgic Thought and is as such another Tree of Knowledge in Himself, bearing fruits that grant those that can partake of them the strengthened Inner Black Fire blazing forth through Qayin's Bloodline, in order to break the Adamic Kelims of being created in the image of the Blind Creator chained to his own creation, causing so transcending destruction and anti-cosmic liberation.

This Cross-Seal and Station of Nod relate as such to the Liminal Point established within the Akeldama connecting it via the Blood Spilt upon the Green to Awaken the Black to Qayin's later *Baal ha-Dam Lahat ve-Aur Shachor* aspect, being the Lord of the Fiery Blood and Black Fire of the Red and Black Line, flowing towards and entering the Sitra Achra, manifesting thus within and through Qayin at this Point not only the Oreb Zaraq connected to Akeldama, but also the whole of the Qliphoth in a certain manner as contained within His own being, disclosing esoterically the Cause of His Will for Separation from the World and the reason for why He, as an invasive Branch of the Outer Tree, originally was introduced into it by Nachashel.

At this point the 'Branches of Sin' through Qayin spread to snare and strangle the whole of the world, "Sin" here being the transgressions of the Demiurgic Order motivated by the so called Evil Inclinations of the Thoughtless Side manifesting within this side of the Tehiru, as the Seeds of the Serpent sowed within and through Qayin and Qalmana could when watered with the blood of Abel, and that of his kind, here fully germinate, flourish and establish the Totemic Gate of Flesh and Wood, opened by the Reddening of the Green, for the Ingress of Gods and Egress of Man, uprooting the Spirit from the clay that it had fallen into, by overflowing the vessels and driving them closer and closer to the Fire that would/will from within and without make them crack, setting so all aflame by the way of the Atazothic intrusion of, and Azothanic transcendence to, the Other Side.

We have thus here another Crossing Point manifesting connection with forthcoming Stations of the Pesha Line, where the concept of, and means for, the Spreading of the Branches of Sin will become focused upon, and as such there is a great amount of potential for the causing of Upheaval and Chaos through this Cross-Seal, as it serves as a Point of Uprising and Awakening of the Thoughtless Essence within the Thoughtful Side.

This Cross-Seal is that of the Tiller of Earth transformed to the Reaper of Spirit, elevating the harvesting done at the fifth Station of the Cross to encompass the Divine Essence itself, harvesting from both sides in order to liberate one and strengthen the other, unifying that which is gathered up in cause and impulse to serve the will of the El Acher, for whom solely Qayin at this Point wields His Bloody Scythe and Poisoned Sickle, cutting down and gathering up in order to expand His Acre of Blood's Yielding of the Bounty of Spirit, setting it aflame so that it in aspects becomes the Acre of Fire.

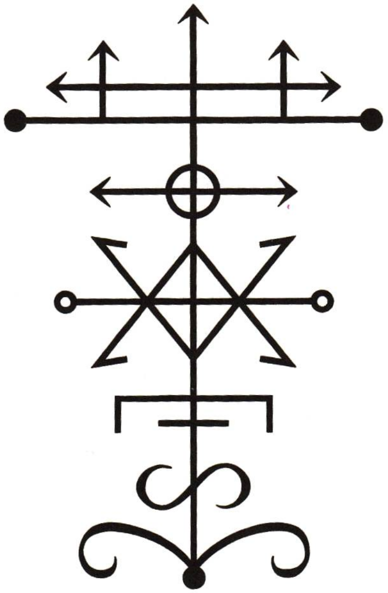
Qayin Katzir by this Point of Akeldama offers the fruits of the Knowledge of Death's Wisdom as manifested through Him and the power to separate one's Self from the Tree of Life and Cosmic Destiny as a twig cut off from it and cultivated to take root into the side of the Other Tree, granting so liberation and autonomy, but holds also in more mundane setting supreme power over all Black In Green, by having first raised their Spirits to awaken the diluted Sparks of Divinity diffused throughout the Plant Kingdom, and can thus aid in all workings related to their Recalling, summoning them within the workings of Plant Necromancy, to reanimate the wooden or leafy corpses of the embodied Legions of Akeldama to serve all forms of Qayinite Sorcery.

By this cross the Green is illuminated by the Black Light and the Gnosis concerning all of the mysteries of the Spirits of Plants can become attained through the aspect of the Master enlinked to it, it serves therefore not only the rites of consecration, ensoulment, evocation and invocation, but also those of Initiation into the deepest mysteries and aspects of the hidden powers of Akeldama as directly linked to Sitra Achra, accessible to all those that truly walk in His footsteps and share in His Holy Blood by continuing His Work and so aid both in the Separation and Intrusion of His/Their Branches.

11

The Eleventh Station of Akeldama

The Cross-Seal of Qayin Baal Peselim



The eleventh Cross-Seal of the Akeldama Line is that of the Master of all Graven Idols, Lord of Telestic Arts of Fetishistic Ensoulment and the Salvific Revelator of Spirit Through Matter Reformed, being the aspect of our Lord Qayin that, by possessing forbidden insights into the nature of the world of matter as both the prison of Spirit and the cracked shell through which it in Atazothic Thoughtlessness could intrude into the Side of Thoughtful Light, mastered the arts of carving wood, stone and bone, or by forming clay or manipulating other elements of the earth to physically resemble and enlink to the Spirits of the Other Side could so grant them Points of Intrusion, but also within other settings by reforming, carving and altering elements that already held Spirit confined within them could grant such Spirit exaltation and the means to exert greater influence upon the world into which it had been prisoned and so better strive for the Kelim-Shattering addition to its own power, leading towards escape from limitation and liberation.

By this Cross-Seal Qayin is manifested as the Baal Peselim, with the blade of His Sickle and Scythe here replaced by that of the Knife, being the Carver Forth of Hidden Power, the installer of Divine Essence upon Earthly Thrones and as the Opener of the Forbidden Pathways carved by His Reshaping Blades in order to let Spirit gain unfated foothold and expand through such Material Gates, and is as such both the Initiator of the Higher Arts of Fetishism and the Saint of the Carvers of Sacred Idols, teaching them how to cause ensouling enlinkments without imprisoning the Spirit, as there is a difference between a Spirit-House and a Spirit-Trap.

This Station of the Cross within the Akeldama Line externalises powers internalised by Qayin through all the steps and points preceding it, allowing a propagation of His own essence via the splintering of His Light to take seat as Seedlings or Shards of Spirit seeding the receptacles made suitable for it/Him, connecting thus this seal and its virtues to all the rites of fetish and talisman making, which are central within our Qayinite Cult, disclosing thus also for example that the central talismanic enlinkments that we, when employing the folk-magical masking, have named as “Payés”, are more correctly and esoterically named as the *Peselim*, or in singular form as a *Qayinite*

Pesel, whether they be made of wood, bone, clay or metals, as they all by the Telestic Arts of the Baal Peselim link to Him, or by His grace and Art link to Other Gods and aspects of Spirit, explaining thus the ban against all such idolatry by the slaves of the Demiurge.

In a most practical sense this Cross-Seal blesses the Idol Maker and his instruments, especially the handles of the knives and other tools employed for graving the forms giving way to the manifestation of Spirit, empowering so also the hand that would wield such revelatory instruments employed in Qayin's name, but this seal can as His Signature also directly stigmatise certain idols, specifically the wooden ones as this seal is rooted in Akeldama, even if expanding to and through all of the other Lines of Nod, and connects strongly to the Black In Green, letting by the enlinking force of such marking His Enduring Soul and Transcendent Spirit to mount it in conquest and empowering union. In such settings also the consecration of such fetish or talisman is conducted directly upon the traced form of this Eleventh Cross of Akeldama and by correct activation, conjuration and presentation of sacrifices and offerings the work becomes sealed as a new spark from His Black Fire made manifest, to further the illumination and incineration of Hyle from within.

Such outer workings of fetishism must always reflect inwards and in likeness to how matter is carved and reshaped in order to become suitable for the Qayinite Virtues or Powers of Spirit that we need to install within them so must also our own beings become reshaped, carved and changed in order to allow such virtues to bloom within and expand outwards, thus the arts of Telestic Enspiritment, by the way of idols made harmonious to those aspects of Divinity they are meant to bridge to, teach us also how we must reform ourselves, by cutting away the unsuitable aspects, and change ourselves in order to become suitable vessels for the Light that we need to cultivate within, in order to finally be able to shatter the clay-effigies of being and let the Black Fire Overflow.

This Cross-Seal stands also as one of the Liminal Points of Nod, as it intersects with all the other lines and connects also in different manners the workings conducted within them in similar manners, whether it shapes wood in Akeldama, bone in Gulgaltha, metal in the Dam Lahat wa-Aur Shachor Lines, or any combination thereof within the Pesha Line, but more specifically and concretely does the power of this seal connect the Four Lines of Nod when it comes to the mentioned inner applications as related to self-transformation and the becoming of a Vessel of Gods within the context of the Qayinite Alchemy, through which we strive to become as Him, an aspect of the Outer Tree of Death itself standing defiant and triumphant within the midst of life, proclaiming the Holy Thoughtlessness of the El Acher.

The above mentioned virtues of this Cross-Seal also explain its esoteric use within the Initiation Rituals of the Qayinite Cult, during which it is carved into the body of the recipient in order to install a splinter of the Power of Qayin within his or her body, this in connection to certain other steps taken in order to context-specifically activate it and so out of the initiate create a Pesel made out of Living Flesh, Blood and Bones, holding within the Awakened Black Flame, establishing so the foundation for the most potent of all fetishes, namely the Avatars, being the true Vehicles of Qayin's enduring Soul and Transcendent Spirit upon the face of this cursed world.

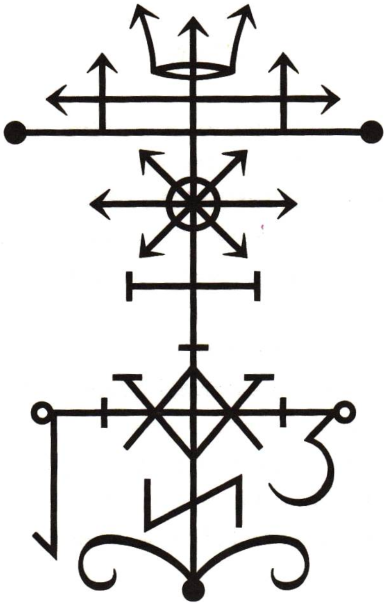
Thus God-Making is disclosed to be a reflection of God-Becoming, being as such a most sacred art that must be mastered by the way of arduous work, fuelled by Spirit and the will to reach for, connect with and expand its dominion through the establishment of its Inner and Outer Points of Ingress, Egress, Congress and Transcendence.

The numbering of this Station of Nod is in itself also telling, and discloses to the wise further essential attributions accredited to it, as related to its virtues of reshaping, reforming, installing and extracting power in connection to ensoulment/enspiritment, all in transgression of the natural limitations shaped and dictated by the Cosmic Ten, which it raises above by its and His/Their own Elevenfold Exaltation.

12

The Twelfth Station of Akeldama

The Cross-Seal of
Qayin Baal ha-Ateret ha-Qotsim



The twelfth Cross-Seal of the Akeldama Line is that of the Thorn-Crowned Monarch of the Bloody Fields of Death and Resurrection, the Illuminator of the Thorny Path Towards the Throne of Spirit and the Elevated and Elevating One of the Black Fire of the Kingdom of Green, being the aspect of Master Qayin that propagates His Curse turned into a Sevenfold Blessing through the most Sacred Furrow of Akeldama, through which only His own Bloodline flows, opening the ways from Akeldama towards the Paths, Lines and Coronations of all the other Kingdoms of Nod, succeeding and established upon the foundation set by the unfolding of the Blood Acre as the Green Earth by murder became both watered and ploughed Red, becoming receptive to the sowing of the Sacrificial Corpse-Seed of Bone White, opening up in Spirit's Liberating Germination the cracks in the barriers of the Tehiru towards the Black of the Other Side, allowing the reaping of its forbidden fruits directly from the Tree of El Acher, established in different forms and degrees on Both Sides, by the Work and Lawless Becoming of Qayin and His enduring kin.

This seal is as such a representation of the Master's Spinifer aspect as related to the Fourth Cross-Seal elevated to its Zenith of Power, holding not only Kingship and Dominion related to the Point of Thorns, but also conferring it as His Mark in order to let His own Wild-fire spread through His Undying Lineage by the way of Spiritual Propagation and Succession, Crowning with Thorns His own as a Blessing instead of the Curse that once was placed upon Himself, so that the Curse be instead, through His persisting kindred, directed at the enemy, as to by their elimination open up the world further for the influences of the Other Side, from which He came and to which He returned to remain Enthroned, until the End and Return of All back to Ain.

Amongst the more initially approachable workings related to this Cross-Seal belongs the consecration of actual Crowns of Thorns, to act both as talismanic representations of Qayin's powers and fetishes enlinked to His soul and Spirit, granting power, protection and dominion within the Kingdom of Black In Green depending on one's own progress upon the Thorny Path, donning the worthy with the regal authority of the Master Himself when conjuring the Spirits of Akeldama, lending

His protection against all attacks, while at the same time empowering one's own offensive sorcery to pierce the enemy sharply with the power of the fiercest Thorn-Bearing Brethren from amongst the Kingdom of Green, but also stabbing and cursing the unfit and unworthy stretching greedy hands in arrogance for that which they still have not deserved.

By this Cross-Seal the initiatic process of attaining the Crown of Thorns from the Master as a Mark of Qayinite Becoming and Overcoming is also focused upon and strived for and it establishes thus a Station of Cross where Initiations and Empowerments can be conferred by one's elders, granting in accordance with the Master's Will His Crown to the initiate crucified upon His Cross Coronation, when and if one is blessed with having such mentors acting as the instruments of Qayin, but more common it is, based on the solitary nature of the Path, that such blessings instead are attained directly from the Master and His Legion of Faithful Spirit-Famuli surrounding the Path of Reddened Thorns from all sides, warding it vigilantly, blessing or cursing all treading it ever so justly.

During one of such rites of empowerment and initiation established through this Cross-Seal one of the sacrifices given is that of one's own blood spilt by and upon the Crown of Thorns made from the thorny twigs and small branches of seven different plants, woven together and brought as an offering to Qayin, with which His Wooden Skull Pesel, placed upon the activated form of this twelfth Cross of Akeldama, is coronated in worship. This then is followed by healing ablution of the stigmata of self-sacrifice so willingly received in the hands by their washing in a soothing infusion made from the elements harvested from the seven correctly chosen thorn-bearing trees or bushes that the crown had been made from, so that one through their powers linked to the Master becomes the recipient of both their harming and healing virtues, in return for the sacrifices given, this followed by the placing of the Crown upon one's own head and the kissing of the Master's Bloodied Skull, concluding the ritual with a communicative meditation before the Work during which Oracular Wisdom and Power is received from the First Thorn-Crowned King, in whose image one has Become.

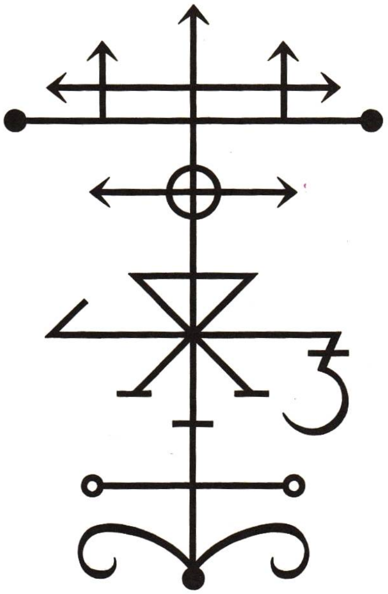
The empowerments accessible through this cross are not attainable only by man but also by our Kindred Spirits trapped in other worldly shells than the Cursed Flesh-Kelim of Adam, and can for example become employed when one by Qayin's Grace and Permission is to elevate and empower one of the Black In Green allied to one's own private cause related to the Great Work, and in such settings bless the Green with the elevating empowerments of the Master and raise the Black as envenomed thorns to pierce the Thoughtful Side from within, in order to aid in the ushering of the Liberating Silence.

Within contexts related to the highest forms of fetishism during which the Master's Ensouled Idols/Peselim belonging to the Green and Black Line are to receive High Tributes in return for the grand blessings received it is also upon this Cross-Seal the fetish is placed before the obligations are paid by the Bone of the Green first being Reddened, then anointed with sacred oils and resins before being covered by Leaves of Gold.

13

The Thirteenth Station of Akeldama

The Cross-Seal of Qayin Baal-Akeldama



The thirteenth Cross-Seal of the Akeldama Line is that of the Supreme Monarch of the Blood Acre, the Master of the Legions of All Black In Green and the Lord of the Final Attainment of the Path of Reddened Thorns, being the aspect of Master Qayin that encompasses the whole of the Green and Black mysteries of Nod, wielding its full power as His Scythe and Sickle, holding it in dominion as His Wooden Sceptre-Wand, commanding all the forces unleashed through the Blood Meridians slashed into the fields of dirt and clay, by the blades and ploughshares of His Unfated Tilling and Reaping of the World, opening and ever holding ajar the gate between Green and Black by the flowing Red watering and feeding the roots of the Other Tree entangled with those of the ones belonging to the dying Tree of Life.

By this Cross-Seal the First Thirteenth Step of the Stations of the Cross of Nod became established and represents thus Qayin's full elevation within the Path Towards Enthronement, marking a liminal point of elevation connecting this aspect of the Master with the Thirteenth of each of every other Line of His, and our, Becoming, linking it esoterically to the other three following Thrones and Transcendent Aspects of His Perfecting and Perfection, acting as such within the most advanced context of the Great Work as one of the Four Keys crossing and opening up the Quintessential Point of Liberation at the centre of the Crossroads of Nod, leading into the Other Side, making the central point of that crossroad as the Seed of Ain's Regeneration by the Undoing of All, flourishing through Qliphoth towards Divinity's Fullness of Emptiness.

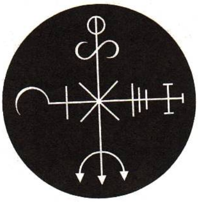
As this seal, and the aspect of the Master linked to it, represents the fullness of all the achievements of the Akeldama Line it holds within itself all of the other empowerments of the twelve steps preceding it and stands as both the accomplishing end and zenith of the line in question, making its full force thus accessible in its true fullness only after the manifestations, empowerments, transformation and initiations of the stations leading up to it have been experienced and internalised, but even before such full and complete activation this cross lends itself still to some of the other workings leading up to its essence, such as certain initiations, consecrations and rites of Ensoulment, within which linkage to the Great Goal of the Throne related to this seal is created as a Path of Thorns that must still be traversed via correct cultivation in order to lead for the flourishing and fruition of its promised potential.

The most powerful Peselim of the Master are blessed by and upon this Cross-Seal, but to possess its full force they must carry with, upon or within them also the other twelve Cross-Seals preceding this one, not just in talismanic forms but also through their propagating powers, one leading to the other until the Crowned One is seated through this Station of the Cross of the Akeldama Line, where Qayin wields full power and the Qayinite so shares in His dominion, for the accomplishment of His Work via one's own perfecting in His image and by the following of His footsteps. Such consecrations will thus need to step by step carry over empowerments from all the earlier crosses via for example a thirteen-step consecration of the Ensouling Tincture, culminating in accomplishment within this Point of the Supreme Baal of the Blood Acre.

As such this Cross-Seal serves the most exalted Work of the Sealing of Spirit within the Ensouling Tincture of the Green and Black Line, bringing together the powers of all the earlier Stations of the Cross of Akeldama, crowning them with the Black Flames of the One Beyond the Twelve, unifying all the individual parts into the One Point of Enspiritment, via the creation of the Holy Tincture of Qayin Baal-Akeldama, realised through the accumulated power of this Thirteenth step upon the Blood Acre through which His Majesty takes and grants the Throne.

In other settings this Cross-Seal serves as the linear altar upon which pacts are sealed in His name for the proper entering of the Thorny Path, or the attainment of the spiritual licenses needed for the more advanced workings related to the Watering of the Fields and the Appeasing of the Arid Soil of the Black Earth, or for the entering into covenants with the Spirit Legions of Akeldama, the gaining of Guiding Famuli and other such empowerments demanding steadfast dedication in return and thus necessitating treaties sealed in blood, signed in the secreting and sheltering shadows cast by the Illuming Halo of our Overseeing Master from upon His Throne.

When Holy Light, such as the one Illuminating Him in the majestic aspect enlinked to at this Station of Nod, is what one for the sake of the attainment of Akeldama's Gnosis seeks, this Cross-Seal is established outdoors, upon a desolate field of harvest, inside of an orchard or in any other place where earth has been tilled for the sake of sowing and reaping. There it is directly carved into the ground, ploughed into the soil with one of His blessed blades, and then fed fresh blood of a suitable sacrifice to make the dark and empty furrows of its linear form red and so awaken the earth itself to the Antediluvian Covenants of Blood, opening up its jaws as the gate to the Other Earth ever interlinked to this one for the sake of its salvation through annihilation, and then with the other proper steps taken in its activation the lights set upon it become the source of Entrancing Illumination, which combined with the offering of the correct kinds of smoke and the silent chanting of His Formula of Calling in the most blessed instances opens up the line of direct communication to the source of all insights into the mysteries sought and establishes so a Point of Ingress, Egress and Congress towards, for and with the Master, granting so mastery to the worthy by the way of His Initiating.



PART
II

The Pesha Line

The Path of Transgression and Crime

Nod's Lines, Paths and Kingdoms
ever branching out as Another Tree of Knowledge
and Death, all crossed by the intersection of the Outlaw's
X-Cross slash of Fateless Liminality, severing with the
Hidden Blades of the Vazarel the binding chains of Archonic
Destiny, running through them all as to establish
the Transitional Exlex Points upon which those of
the Serpent's Blood may walk towards, access and
enter the Tortuous Roads and Hidden Gates
leading to the Other Side.

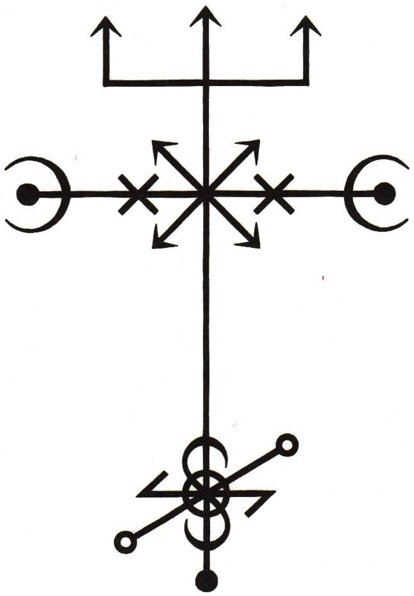
By the transgression of the Tyrant's decrees and
the transcending of imposed limitations the Criminal
Deed becomes turned into the Work of the Saint, and
by the forging of the Swords of Rebellion and Uprising
the chains meant to bind the free and the scales of
corruption always tipping over to the favour of the
unjust were forcefully broken and cast aside.

The Mark of Exile when turned into that of the Exlex
became thus the Cross-Roads Opened, upon which
the Holy Ones went forth in accordance with their own
justice and as the Reshapers of Destiny, always opposed to
the degradation and thraldom upheld by the way of the
Laws of the World, a world meant to be abandoned
and left burning with each step taken
upon the Good Path.

1

The First Station of the Derech ha-Pesha

The Cross-Seal of Sancte Qayin Exulatus



The first Cross-Seal of the Pesha Line is that of the Saint of the Branded and Exiled, the Lord of the Proud Outcasts and the Banished and the Master of All Those Shunned by the Clay-Born Race, being the aspect of our Master Qayin that first bore the Mark of the Outcast, setting Him aside from the company of man to walk upon the Liminal and Lawless Points of Thoughtless Spirit, whose impulses initiated the Traversing of Nod compelled by necessity and a divine fate overriding His cosmic destiny, manifesting Him as the Saint of all those that do not belong to the world of man and instead walk the Path of the Dragon, as One Against All, going against nature for the sake of the return back to the Unbound Source Knowing No Thought of Restriction and Accepting No Laws but those that aid to liberate the Black Flame Within.

By this Cross-Seal of the Outlaw Line the cursed and banished ones guilty of Sinful Rebellion Against the Creator are blessed and elevated, marking them with a power and light that reward Spiritual Antinomianism with freedom and insight-wisdom, setting aside and separating Those of Fire from the herds of the Clay-Born inheritors of the world of spiritless dust and it establishes thus a Station of the Cross where the Master separates, as He Himself once was separated, from the restrictions binding the meek and law-abiding, making known and visible the Serpent's Crooked Path of Liberation paved by each of His own transgressive actions and steps taken against the world.

This Cross-Seal manifests the aspect of Qayin that was exiled by the Demiurge by the Mark crossing Him out from the Fellowship of Man, condemning Him to walk through all of the earthly hells, forcing Him to endure, overcome and conquer them all and to sow and reap power within all Receptive Points found, which during their later flourishing brought on His own Lawless Dominion over the world, until His own Seventh generation and the advent of the deluge and His final elevation, and is as such a Mark of Initiation and the Covenant, setting aside the Qayinite from the Laws of God and Man, governing him/her instead by the Lawless and Thoughtless Will of the Other God and is as such a point of ingress into the Outlaw Line of Nod through which the sorcerous might of the Saint of Outcasts becomes accessible to those that can Act as Him and Overcome through Defiance in His blessed footsteps.

It is as such this cross, and the aspect of the Master manifested through it, that serves as the propelling power that forces one's action towards the breaking of shackles of conformity and instigates the revolts, revolutions and evolutions needed in order to attain the empowerments of the Curse Reversed, granting His patronage and guidance to those that seek to walk beyond the limits set by the Cosmic order, and is a signature of the Master as the Baptiser, washing away in blood the ignorance of innocence by granting the Cunning of the Serpent to those of His own Bloodline, and is an intersecting crosscut through all of the other lines of Nod, which all have at their foundation the Cause of Exile, bearing each within them its Mark in different forms that in the final steps towards the zenith of every one of them are forged into both Crown and Throne.

As a reverser of the curse placed upon the Lawless this Cross-Seal possesses the power to also invert any blessing enjoyed by his/her unjust condemners and is as such, besides being a means for Initiation and Spiritual Empowerment, also a weapon with which those that would judge others, in accordance with corrupt worldly law instead of true justice, themselves become harshly judged and condemned and acts thus both as a shield and a sword, echoing the promise of a Sevenfold Retaliation reverberating through the whole of Nod.

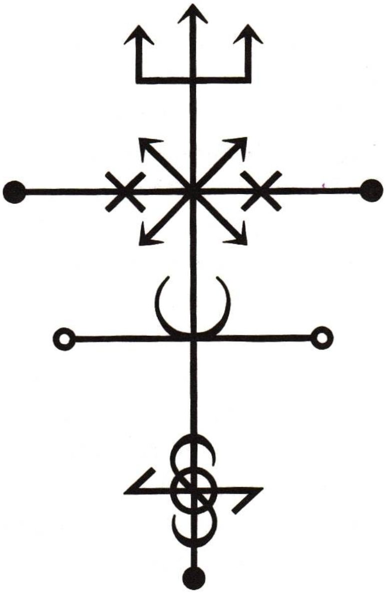
This cross is also a sign under which the lawless bind themselves to the Good Laws of the Path, imposing freely upon themselves an initiatic structure wilfully assumed by the adherence to the Qayinite Tradition and the Enduring Lineage, through which the one and the same goal is strived for by all the Good Brethren seeking entrance and path through it, linking thus this cross at different levels to Holy Qalmana's Key of Oath-Binding, even if representing such aspects within this specific setting overtly through our Master Qayin, and is thus for such ends best marked carved in flesh and signed with the blood that from such sacrificial marking is in His name spilt.

Through the essence manifesting this Cross-Seal the exoteric X-mark aspect of the Mark of Qayin gains its esoteric values and attains and reveals its most relevant mysteries and is as such a cross adored by the transgressors of the laws of this world for the sake of the attainment of the unbound condition in welcomed exile, that by the grace of the Other God shall lead the Faithful, Wilful and the Strong of Spirit to the Other Side of the Tehiru and its World of the Thoughtless Light, which this accursed world that we now are confined to shall in Black Flames devour, dissolve and return to the Holy Nought and only then shall the Exile cease and the exiled become truly in Divinity Exalted.

2

The Second Station of the Derech ha-Pesha

The Cross-Seal of Qayin Exlegis



The second Cross-Seal of the Pesha Line is that of the First Outlaw, the Saint of all Lawbreakers and the Father of Crime, being the aspect of the Master Qayin that made religion out of antinomianism and unrepentantly strived for the violation of all laws imposed by the Demiurge in order to break the circle of ten and reach and become as One of the Eleven beyond the limitations of causal order, this not only by His acts of villainy and banditry in opposition towards the tribes of Adam, but also through His spirituality and revelations received from the Thoughtless Side belonging to the Great Serpent, which He then proclaimed as gospel amongst His own Kin and throughout His Kingdoms, becoming so the source of the Devil's Outlawed Creed, ever transgressing the enslaving prohibitions of the Archonic faiths by the propagation of the virtues of lawlessness.

By this Cross-Seal Qayin is presented as the Saint of Sin, advocating not some spiritless hedonism or libertinism for the sake of animalistic impulses, but consciously seeking to offend the tyrant creator by breaking his decrees and the limitations imposed by him in order to uncover the lie and make known the truth, proving that the fallen divinity in its spiritless state is as powerless as he believes himself to be powerful, holding no dominion over those that separate themselves fully from his delusions and thus by acts of defiance our Master illuminated all concerning the virtues of disobedience and outlawry based not on the impulses of the flesh but those of the Spirit, refusing to remain separated from its own source, while ever striving for its Paradoxical Fullness in the Emptiness of the Unmanifest.

The lofty aspects of such antinomianism echo and manifest into the realm of clay in cruder forms and as such these aspects of Lawlessness become associated with mundane crimes, which is something natural as any restriction not freely accepted based on one's own true and free will is an offence to the Spirit and serves as another shackle binding it to the clay of cosmic existence, which is a concept that when fully realised opens the Eye to the reality of the world and one's own true place and suffering within it, but this can never be an excuse to wallow in base impulses just in order to satisfy the Ego, being that which our Master advices us to murder over and over again, making the Exlex Line of Pesha as a sharp and tortuous blade to balance upon and thus one that will cut the majority of those setting foot upon it, as the nature of man created in the image of the blind creator is lowly and ever drawn to sink deeper into the excrement already drowning it, but for the few that seek not this world and its illusory pleasures and instead Go Against All in order to Reach and Become as All That Is Yet the lawless path and its Saint shall provide the keys to true liberation.

Thus the justified shall by this cross break and transcend all laws and enjoy the harvest of their forbidden sowing and ever flourish through the one that blesses such crop befalling those that seek freedom from restriction before anything else, granting not only protection, power and victory but also inspiration, guidance and cunning, so that one as a serpent can follow the Crooked Path of the Guilty without being hindered by any obstacles, transcending them all and attaining those goals set that would have been blessed by Good Qayin in His stance and aspect as the First Saint of Outlaws.

At this Station of the Cross the Qayinite assumes the Mark of the Outlaw and separates himself from the company of lambs and their keepers, swearing oaths to free himself not only from their control but also from their protection, forcing a forging of a personality independent and thus truly free from the laws of man and their god, setting in place tabus assumed and accepted via oaths directed to the Master Qayin that hinders him from ever again seeking the aid of those that would keep him in chains, which on the most temporal level takes form as a kind of stance likened to the modern concept of the Omerta, reshaped in accordance with a true understanding of Qayinite Ethos and the actual conditions of the world one is forced to endure, conquer and overcome, by all means necessary.

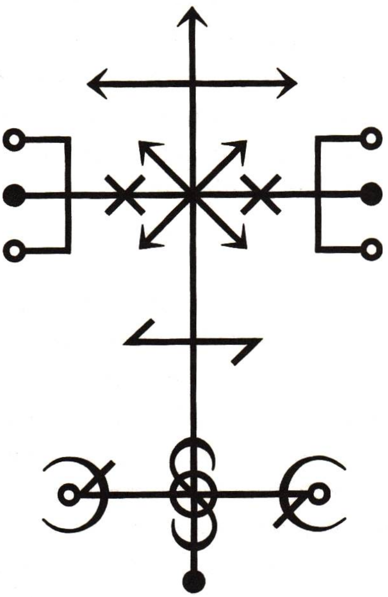
Those empowered upon the central points of this Cross-Seal become embraced by the Saint of Outlaws and made as one of His own, guiding his feet upon the slithering serpent-blade of this Path of Nod in a cunning and corrected manner that allows safe passage, while the enemies' heads roll by the side of this Twisting Road of Transgression, as when one successfully can balance upon this blade in its traversing, one will also be able to wield it as a sword and keep it as a parrying shield, directing outwards or inwards the cutting force of separation from restriction, spelling doom towards those that would seek to see such child of Qayin bound or otherwise subdued.

This second Cross-Seal, and the essence manifesting through it, holds more mysteries than what any scribe is permitted to openly reveal and must thus by the wise be approached initially as a Point of Communion with our Good Saint of Outlaws, through which contact can be established and gnosis received directly from the source and via such inspirations, possessions and guidance, which grant true understanding and teach the initiate to keep silent and ever conceal that which must be manifested and experienced only through and via insightful deeds, instead of empty words and confused thoughts.

3

The Third Station of the Derech ha-Pesha

The Cross-Seal of Qayin Sceleratus



The third Cross-Seal of the Pesha Line is that of the Saint of the Condemned, the Master of the Impious Offenders of the Thoughtful El and the Saviour of the Accursed Ones of the Serpent's Path, being the aspect of our Master Qayin that brings salvation to the damned worthy of His salvific grace and merciless destruction to their would-be condemners, elevating the downtrodden that by the decrees of the Archons and their clay-born slaves have been subjected to cruel and tyrannical law, granting them power to transcend their unjust sentences and instead gain power through that which was meant to mark them as accursed, so that they may rise like He did; through adversity and opposition towards sovereignty, liberation and apotheosis.

By this Cross-Seal our Master Qayin is re-presented as the Saint of the Accursed, turning the curses afflicting them by the stern and corrupt judgment of the enslavers to a blessing by setting them aside and outside of the reach of the laws of man and its creator, casting His enchantments upon the would-be judges, juries or executioners, to confound their minds, break their wills and torment their souls so that they may not be able to condemn the guilty upon which He deigns to place His hand in blessing and can thus within the context of practical sorcery be employed in connection to court cases, or other instances where the rigid and corrupt procedures of the lackeys of the law are to be disrupted and manipulated in favour of the one awaiting sentencing.

The powers of this point upon the Path of Nod can wash away traces of sin, making them untraceable for those that could condemn based upon such perceived stigma, this both physically, by the removal of evidence or even witnesses, or spiritually as within the context of certain cleansing rituals that wash away the stains of sorcerous acts so that the deed might not be traced back to the guilty, neither by man, ghost or Spirits, cutting certain forms of causal threads in order to achieve this, which in itself hints at the loftier and more Spiritual applications of the powers attainable through this seal and aspect of the Master.

At this Station of the Cross of the Pesha/Exlex Line the guilty Qayinite walks free, escaping the condemnation of the profane by assuming the mantle of the First Accursed Outlaw that overcame all adversity and attained liberation through antinomian autonomy, as by the grace of El Acher accepted as one's True God Manifested in the Other Side the faithful is freed from all laws of this side of the Tehiru, including the imposed moral standards of culture, and set aside by Thoughtless Divinity as One Beyond the Ten, becoming fully dedicated to the Lawless Eleven and so forever cut-off from the company of the clay-born as a chosen one blackened by a fire burning from within, scorching the earth with each transgressive step taken against the creation in the footsteps of Good Qayin.

By this Cross-Seal the Illuminated becomes the Darkener, casting a Shadow of Death upon those not receptive to the Black Light and serves as such within its baneful contexts to bring all forms of pollution, toxicity and atrocity upon and within the one standing in opposition to those blessed and empowered by Him through which it has been made manifest and can so in its reversal of all blessings cause a Sevenfold Curse, and is as such a burning and envenomed point upon the path where the profane shall fall, bleed and burn, not only by being crushed underneath the torn-down scales of their own corrupt laws but also under the weight of Wrathful Spirits warding the sanctity of this step of the Becoming of the King of Nod.

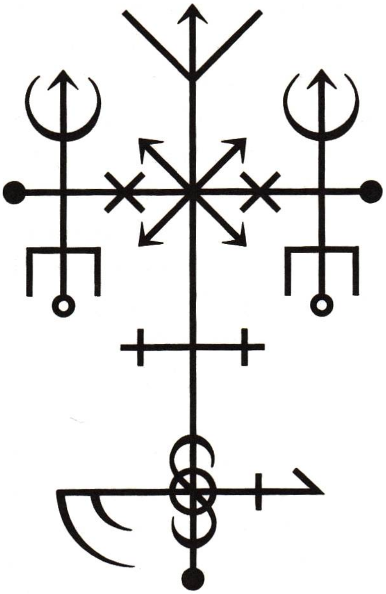
For malefica this serves perfectly for the afflicting of those that in the name of the law have stricken others and its primary victims are as such prosecutors, lawyers, judges and the police, but also those informers and traitors that because of their dishonourable characters and cowardliness turn to the corrupt law in order to overcome their betters, and serves as such as a Point of Retribution through which the lawless can attain justice and vengeance, aiding in the silencing of those that should not have talked, making them choke on their own words, their cut-off tongues or their own blood. Within such settings of practical sorcery the eyes of pig, the tongue of rooster and the blood of rats are given as sacrifice and worked in different ways upon this Cross-Seal in order to reach desired effects in connection to blind, silence and kill the deserving targets.

In similar manners this Cross of the Condemned can in many other contexts serve the cause of revocations, the sending back of envenomed currents, the cutting and silencing of gossiping tongues and the blinding of the evil and spying eyes, so that the profane seeking to bring harm to the outlaw themselves become damned, made harmless or harshly removed from the path that they otherwise could block, letting them instead serve as another fallen piece of excrement fertilising the soil of Qayin's Fields of Holy Transgression, paving the way further towards the victory of the Justified Ones treading it.

4

The Fourth Station of the Derech ha-Pesha

The Cross-Seal of Qayin Furcifer



The fourth Cross-Seal of the Pesha Line is that of the Wielder of the Horned Staff and the Trident-Bearer, the Gallows' Master and the Guileful Deceiver of All Enemies, being the aspect of our Master Qayin that establishes Liminality and forking in the roads of Nod so that the Lines intersect and grow within and throughout each other, making the Lawlessness of the Pesha Line as the constant factor provoking dynamic progression overcoming all stagnancy and stifling order via the disruptive inclusion of Chaos where new paths need to be created by the splitting of old ones or by the unfated breaking forth of new ones, and is as such another Point of the Master of the Crossroads where the cross not only takes the shape of the forked road but also that of the Trident-Key, or Sceptre, held at one point, while simultaneously penetrating and unlocking three others, elevating the otherwise static horizontal line of the cross to bend towards the vertical seat of Spirit, returning the four elements back into the Quintessence.

By this Cross-Seal Master Qayin is also presented as the Lord of the Fork of the Gallows and a Saint of the Noose and the Hanged, holding special power over and through those condemned to death and can if willing and petitioned correctly either save such condemned prisoners, receive and bless their souls and Spirits if they be worthy before Him or avenge their deaths, but can also aid the Qayinite Necromancer to specifically work and summon the shades of the hanged, or any other forms of restless dead condemned to death by the lackeys of the worldly laws of the Adamite, rejoicing specially in and blessing all such endeavours if their main objective be to serve the cause of liberation, or honourable and justified retribution.

Within the sphere of 'malediction proper' such powers accessed through this cross, most often crossed with the Points of Gulgaltha, can be directed upon a deserving target in order to cause death by provoking murder or suicide through hanging or strangulation, to send the souls of the executed to hunt, haunt and feast upon the deserving party, or in less severe cases just cause confusion and madness by disrupting any focused thought and bringing constant disarray into the mind of the victim.

Such concretely infernal application of Qayin's Fork and Trident relates well with some of the exoteric meanings given to His Furcifer title linked to this Cross-Seal, masking Him in some instances not only as the Punisher or the Punished One, but also as the Devil of the Crossroads, holding dominion over the Chaos that can intrude through the Invasive Points of Liminality, marked out more secretly by the crossed lines of Nod, while more esoterically being understood as a controller of the ascending and descending Currents of the Fiery Spirit when His symbol united the Forked Wand or Trident with the blessed shape of the Serpent.

Upon this point of the Station of the Cross the Mark of Qayin becomes, when blessing and empowering His faithful kin, as a Pair of Fiery Horns, with a Third Flame rising up from its centre, marking the unification of the divided Spirit, rising in Thoughtless Ascension as one towards the Zeroth, paradoxically maintaining the dynamism of duality within the unity aimed at the attainment of nihility, instead of a finitely manifested singularity, making the step marked by this seal a Point of Elevation of the Inner Flame within the initiatic context, setting the cross aflame with the Black Fires of the Spirit Quickened, linking this Station of Nod with one of the Red and Black Line where the mysteries of the Fiery Crossroads are encountered in their most elevated forms.

Qayin in the aspect enlinked to via this Cross-Seal is also met as the Deceitful One with the Forked Serpent Tongue, leading astray the enemies while teaching His faithful all forms of underhanded strategy, trickery and conspiracy, by which they may divide and conquer their foes, lure their prey into traps or seduce and enchant victims to seal their own rewritten destinies, establishing thus this point as one of Cunning Villainy, but this not to only serve the base instincts of one's own Adamite Clay but to instead aid in the surmounting of all obstacles meant to hinder the attainment of worldly victory and sovereignty as the mere steppingstones towards Spiritual Liberty.

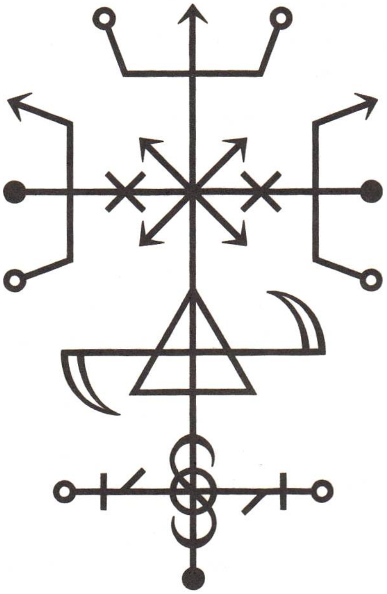
The Serpent's Tongue as the Fork of Qayin carried by the Fire-Born is a holy gift inherited through the Master, allowing His kin to utter the Silencing Letters and Words of the El Acher, restricting thus the lawlessness proclaimed in this Station of the Cross not only to petty crimes against man but also to offences against their creator, as the Alogos of Nachashel shall ever overpower the cacophony of the clay-born Ego of Adam, and where such silence rules no causal laws will abide, as such laws can only limit the temporal, making thus the wordless expressions of the Thoughtless Will of the silenced mind the cause of the greatest of offences against the enslaver of the Divine Flames, granting so both escape routes to and creating new ingress points from the Other Side.

In this sense the Master assumes the role of the Yoke-Bearer, which is one of the many literal translations of His Furcifer title, as He acts as the remover of all such yokes and shackles placed upon His kin and becomes thus a force here related, in more ways than just one, to the free and freeing Wild Bull of the Aleph of Sitra Achra.

5

The Fifth Station of the Derech ha-Pesha

The Cross-Seal of Qayin Usurpator



The fifth Cross-Seal of the Pesha Line is that of the Usurper of Thrones, the Cunning and Forceful Seizer of the Crowns of Kings and Halos of Saints and the Supplanter of Power, being the aspect of Master Qayin that overtakes the enemies' points of dominion and makes them His own, tearing down the unjust and undeserving rulers that aid in the enslavement of His own kin, and subverts their authority in order to install a lawlessness in harmony with His own Spiritual Laws and Tabus, raising slaves to the thrones of kings and making tyrannical rulers into slaves, establishing so the Misrule of Chaos and the reversal of poles of power, all to serve the Cause of the Other Side by undermining the foundations of established and cruel cosmic fate.

By this Cross-Seal our Saintly Master Qayin manifests Himself as the Vanquisher of Hosts and the Feller of Potentates, a reaper of powers cultivated by others, adding their force under His own and redirecting it towards His own causes, which at one level serves literally the strategic usurpation of positions of power while in other more esoteric settings robbing the essence of that or those targeted, taking their robes and virtues as His own masks and armours, explaining thus why a reflex of this specific Station of the Crosses of Nod goes by the title of *Ereptor*, underlining the unlawful seizing of that which had been fated to belong to others, breaking so the chains of Cosmic Destiny both on a personal and suprapersonal level.

Besides political intrigue and conspiracies to topple thrones and overtake dominions this point of the Pesha Line also serves the mentioned Seizing of the Halo of Saints, or usurping the Idols of Enemies, wearing so in Spirit the forms of other Saints, Spirits and Gods not unlike a conqueror adorning Himself with flayed skin of His enemies, but here serving not only as sign of bloody victory, or just a Mask to conceal Holy Worship from the profane, but also as an actual transference and intake of new powers added to His own, by the seizing of the virtues of others so martyred for His Holy Cause.

Within this mentioned setting of the Seizure and Possessing of the Idols of Man by the Holy Spirit from the Side of Qayin the plan of attack must always be a most cunning one, blessed and empowered fully by the Serpent's guileful skills, selecting mindfully the target, identifying the virtues of relevance, finding the weak points open for the invasive approach and then the application of His usurpation via a focused and careful advancing, taking more often the target/s by surprise, without causing alarming distress or disclosing intention with overt signs of the overtaking.

The above mentioned application of this Cross-Seal and its related step upon the Path of Nod and the aspect of Master governing it is on purpose here hinted at in a manner diffuse and shall not be fully disclosed, as if sufficient cunning is possessed also the blessing of insight into these workings shall be granted, and then obvious examples of such usurpations will be easy to identify and point out, all this through His initiations, as long as the Path is approached correctly and in His footsteps, but it is sufficient to say that the workings of a peculiar form of telestic fetishism and seating of Spirit Enlinkments within effigies related to the Pesha Line are amongst the mysteries of this Station of the Cross.

Within the workings of other kinds of sorcery this seal can also install not only the influences of Qayin but also those of His Legions related to this specific setting within the body, soul and mind of others, this either for the sake of the granting of the blessing of a firm Possessive Inspiration and Empowerment, but more often, because of the seditious nature of this Point of the Pesha Line, for the sake of the changing of minds, bending or breaking of wills and the actual causing of Spirit Possession within a target for the sake of malefica, or other forms of antagonistic manipulation, overpowering and overtaking.

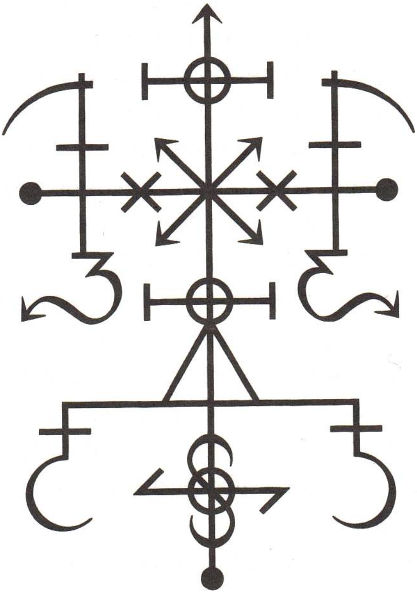
Master Qayin in the aspect related to this Cross-Seal is the overthrower of the demiurgically sanctioned strongholds of the Adamite race, causing so turmoil and disruption leading to the undermining of the tyrannical rule and law which otherwise would, within strict stifling order, prevail and restrict the Lawless Becoming of His own Fire-Born Kin, but He is also here manifested as the Shatterer of the Kelims of Clay, not by overt acts of hateful violence, but instead through the saintly blessing of the Atazothic Addition of the Currents of His own Spirit, usurping so that which He infiltrates in order to set free or otherwise provoke towards Liberation.

Within the practical setting the form of this Cross-Seal activated can be mounted not only by that which He is to bless, but also by the effigies and icons of those whose Souls, Spirits or Currents our Master is to reap as His own or in other ways possess and usurp, but within such setting proper insight, initiation, license and empowerment is needed for the proper and effective activation of this Point of Nod, as if the Dominating Spirit of the Master is not made to manifest fully within such settings such attempts at usurpation will fail and backfire, in more ways than just the obvious, thus one should cultivate power through Gnosis before attempting such overtaking of the powers of others, as mere good intention is not enough if sufficient understanding is lacking, nor is wishful thinking the same as actual authority to realise these mentioned operations.

6

The Sixth Station of the Derech ha-Pesha

The Cross-Seal of Qayin Mortifer



The sixth Cross-Seal of the Pesha Line is that of the Saint of Murderers, the Bringer of Unfated Death and the Killer of the Clay-Born Limitations, being the aspect of our Master Qayin that by murderous deeds brought upon the Opening of the Paths of Liberating Crime when He took upon Himself to sacrifice Abel, the lamb of the Demiurge, to the Other God and for the sake of the unlocking of the gates, both within and without, leading to the Other Side, recognising a Black Flame of the Thoughtless God within Himself and so chose to separate Himself, by that act of deliberate sin in defiance of the Thoughtful God, from the natural order of creation by introducing Sinistral Death into the world, as guided by the Cunning of the Serpent, and so in effect (and in time) killing not only One but All, as His deed opened the Intrusive Point for the Deathly Anti-Cosmic Impulses of Ain.

By this Cross-Seal the Saint of Killers goes forth as the Harvester of Heads and the Spiller of Blood, watering so the Fields of the Green and Black and sowing the seeds into the White and Black Line, opening the gates of Black Earth by the power of Blood Held and Blood Spilt, to pave the roads of Red and Black and it is as such a Liminal Station of the Cross, having manifestation within all of the other Roads of Nod, as all of the Four Lines of Nod are in truth the Branches of Transgression and Sin/Pesha that because of Qayin's Rebelliousness sprouted from the Outer Tree into the creation, and thus it has been truthfully said: *Then he committed that rash deed with his hands, slew his kinsman, his brother, and shed his blood, Cain that of Abel. The earth swallowed the gore of slaughter, the blood of that man. After the deadly blow malice was raised up, the fruit of miseries. From that branch of sin afterwards grew wicked and savage fruit, the longer the more vigorously. Branches of crime spread widely through the nations, the twigs of sorrow struck the sons of man hard and sorely (as they still do), from which broad leaves of every kind of wickedness began to sprout.*

The Father of Murder is thus also the Father of Crime. Crime/Pesha is here a conscious offence against god/the Demiurge, as in a wilful act of transgression meant to counteract the Archonic Heimarmene (cosmic dominion of fate) and free from the chains of causal being, by introducing the chaotic impulses of non-being into existence, because death itself is not the crime, but its unfated manifestation is, overruling so the decrees of the Thoughtful El.

The powers of this aspect of our Master Qayin, as manifesting upon and through this Station of the Cross of Nod, are thus always related to Liberating Death, in its Zenith killing the clay-born limitations manifesting as the Ego so that the Fire-Born Self may become free to transcend, while it in its nadir brings death outwardly, spilling the blood of one's foes in order to free one's self from their repression and in order to clear the paths leading in His footsteps, which the profane otherwise could have blocked.

As the Saint of Murderers He blesses and empowers all those that in His name and for the sake of His Work have killed, matter not if such acts be of the inner or outer kind, as long as the target is annihilated and permanently removed as a hindrance, as He rewards those that have reddened their blades in such manner with more victories to come, protecting them against ill consequences through His guidance and empowerments, granting them each time both the route to a successful kill and later escape from the reprisals of the law and/or fate, making Him in different ways the Dominor Sicarius, but only as long as the wrathful and deathly deeds be justified in His eyes and in harmony with His Cause, as even though He rejects the laws of man He always upholds justice.

By this seal the empowered ones can also directly commit acts of magical murder, as if one can petition Qayin correctly and stand before Him as He Himself once stood upon this Point of Nod, His baneful forces can through it be effectively unleashed, channelled and directed towards the elimination of both inner and outer targets, severing them from one's own existence. Within such settings this Cross-Seal must be mounted by a related aspect-specific enlinkment/ fetish of the Master Occisor in order to become fully activated during such workings, and when the Gnosis required for that kind of seating of His powers is possessed the correct modes of application will also be known by the way of the Spiritual License and Authority allowing one to proceed with and gain victory through these pernicious approaches of the Harvester of Life and Bringer of Death.

The Thoughtless Apotheosis of this pernicious aspect of the Master as the Murderer and the Breaker of the Clay of Adam is in its most elevated and even more forceful and impersonal aspect given the title of Qayin Baal Ratsach, being a form rooted wholly in Azerate and so transcending the mere role of the Murderer of One, and because of the Impulses of the Other Side within such form embodied assumes instead the stance of the Killer of All, acting not out of any violent impulses or hate generated by the Ego, but instigating Dealing Unfated Death out of Love for Spirit and solely for the sake of Transcendence and the Restoration of the Unmanifest.

This Mortiferian Cross-Seal holds in both left and right side the sickles and scythes of death, with the left cutting towards the right and the right cutting towards the left, signifying at one hand the intrusive forces of Sinistral Death penetrating and disrupting the natural cycle of being, while on the other hand illustrating that which is caught within such cycle of the right side moving against the sun and towards left, in order to break free from the closed circle and transcend to the Other Side, thus here the left moves against the right and the right moves towards the left, creating a scale of Unfated Death always tipping over to the favour of Thoughtless Forces and their Impulse of Undoing. Hence the Death proclaimed and established via this point is at its height the very essence of the Black Light, eradicating for one purpose only, and that is to establish the Unbound and Infinite by the elimination of the restricting and finite illusions of being causing and caused by the Fall from Ainic Pleroma.

The Left-Handedness of Qayin must therefore at this point be understood correctly and esoterically, and not in a simplistic manner, as such attribution is never a description concerning His dexterity within the mundane context and speaks instead of His Cause, Will and Work aligned with the forces represented by the Left Side and the Counterclockwise Motion, moving against the sun and the natural flow of life, and turning instead towards the side of death and the dead and into the currents aligned with the Other Side, which is the side opposed to the cosmic creation and its cyclic incarnation and incarceration of the Divine Azoth.

Qayin works and reaps as such with both hands, but always for the Cause of the Left, being the Side of the Thoughtless Impulse here manifested as Sinistral Unfated Disruption and Death (i.e. end of the finite and fated state of cosmic being), explaining thus His title as the Left-Handed Reaper.

The signature of this Station of the Harvester of Life and Bringer of Death can within the talismanic context also serve as a Great Protector, if one is worthy of His grace and mercy, and has enough power invested within and through this Station of Nod that earns and yields one the rights of access to its returning benefits, by for example within this setting granting the invulnerability that He through this Cross-Seal can bless His faithful with. Such blessings are reaped as such only if and when this Point of Mortifer has been cultivated and seeded properly in order to expand its influences, allowing them so to overflow on one's behalf when need be, in other settings for the sake of the demise of others, while in this specific context for the granting of the most potent forms of protection against deathly violence.

Within such talismanic workings this Cross-Seal is inscribed, during the correct planetary hour, on either a sheet of lead or on a suitable piece of iron and then placed and consecrated upon the larger traced and activated form of the same seal, watered with the blood of sacrifices and consecrated with the drops of Ensouling Tincture in order to constitute a source of His Great Shielding Force, which when established through lead protects against bullets and poison and when through iron (or steel) can deflect cutting blades and "harden the skin", this only within the settings of actual and acute peril and not within the contexts of any form of profane showing off, or other faithless attempts at testing or proving such virtues, this in contrast to some other living traditions within which claims of being able to confer these kinds of empowerments serve as nought but a means for conmen and frauds to trick the gullible. Thus within our Work and Tradition these virtues are something directly obtained from the Master or not obtained at all, and are as such not something that can be exploited without easily exposing the scum attempting such charlatanism, before forcefully exacting from them the steep price of their folly.

Such talismans of Qayin Mortifer serve also in the reversal of protection, not only when turning His powers against would-be desecrators but also when serving to steady the aim of those that for His work would need to employ for example the mentioned lead or steel, or other means to similar ends, in order to overcome their foes, in such context imbuing the worthy with His own powers as related to the aspect-specific essence focused upon via this Cross-Seal, making their Justified Deeds as His own, allowing Him to so harvest through His own Living Kin, riding them as His own possessed steeds in battle, towards victory.

While this Station of the Cross holds power over murder and murderers its virtues are not limited to solely aiding and protecting such transgressors, but also help in defending against them or even punishing them, if their deeds were unjustified or opposed to the Cause of Liberation and Lawless Becoming of Spirit, thus the mere possession or general application of this Cross-Seal should in no way incriminate, or be misunderstood as proof of crime, as what it can cause it can also defend against, all in accordance with His grace and wise judgment, making it both a Sword and a Shield, disclosing thus not if the Qayinite employing it would be a murderer or one protecting himself or others from such crimes.

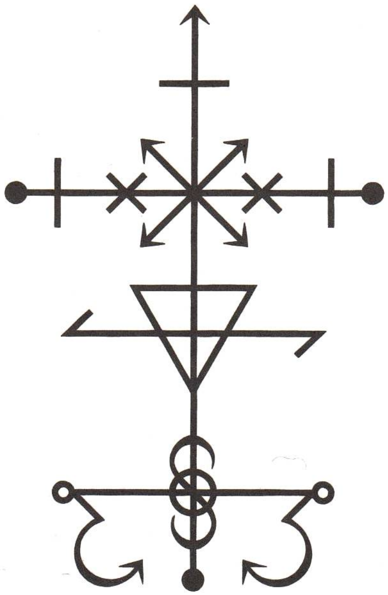
The same thing is true when it comes to all of the seals of the Pesha Line, for the criminality they can support they also can in protective settings divert and hinder, as nothing is in itself justified and value of each deed is something which is assessed contextually, differentiating thus the crimes of the profane unknowingly serving the Heimarmene of the Demiurge from those Spiritually Justified and Necessary Deeds of the seekers of Transcendence. Thus none of these Cross-Seals of Transgression can by themselves be employed as evidence of criminal offence, for example when encountered by the lackeys of the corrupt laws of this world, as they may each be employed most potently to shield against each transgression that they in certain setting may uphold, all according to the Justice of Master Qayin.

This Cross-Seal of our Master is in all contexts a heavy one to bear and its misuse marks the profaners as targets for those that truly serve the Reddened Scythe of Qayin, both within the realm of man and those of Spirits, and will always lead the unworthy to a bloody death, most often by the way of cold blade or hot lead, adding so to the power of this Station of Nod by their deaths what they would, or could, not give to Him through their worthless lives.

7

The Seventh Station of the Derech ha-Pesha

The Cross-Seal of Qayin Dominor Latronibus



The seventh Cross-Seal of the Pesha Line is that of the Saint of Robbers, the Ravener and Despoiler of the Enemy and the Master of Thieves, being the aspect of the Great Qayin that during His traversing of Nod and the establishing and maintaining of Enoch and His other cities and kingdoms was forced to assail the tribes of Adam that had before oppressed Him and His people, when He and Qalmana still had not gathered enough strength, and took from them later in just retribution what they and their creator would have wished to see Qayin and His kin go wanting for, this by attacking and ransacking the villages and cities of the Adamites, ambushing them whenever they would uninvited and unwelcomed get close to the dwelling places of the Qayinite and so at every given chance assailed those that had prayed for their demise, as the Adamites like rats feared the Snake-Born Bloodline and just as rats they behaved and thus also like such vermin were treated in those antediluvian times by our Master and His Good People of the Serpent's Seed.

By this Cross-Seal of the Outlaw Line our Master Qayin manifests as the Plunderer of the Crops of the Undeserving, removing from the wretched that which better could serve those in need, depleting so the resources of His foes while at the same time strengthening His own people, acting not out of greed or mere lust for the material, but for the sake of taking from the world that which would be needed in order to gain the time and resources required for the shifting of the focal point of the Self away from worldly concerns and find the Points of Egress granting permanent escape from this world's Spiritual Poverties, serving thus at this point not the profanely avaricious but instead those impoverished ones that cruel fate otherwise would bind with its chains of poverty and worldly misery.

Physical riches are not the only bounty stolen through the power of this Station of the Cross as it also by the aspect of the Ravening Force possessed through it, by the grace of Him to whom it belongs, can aid in the robbing of the prey's more subtle resources, such as their talents, strengths, health and even their very life-force, transferring so sustenance to those made deserving of such unlawful harvests in order to empower them further against the world they as Qayin's kin seek to subvert and overcome, making this Station of the Cross from such perspective also a Vampiric Point of Assault Sorcery through which even the Shadows of the victims are assailed and the deeper afflictions of Soul Loss caused.

Amongst the other virtues of this seal and the aspect of the Master manifesting through it are the guidance, protection and empowerment it can lend to bandits, robbers and thieves, blessing their endeavours if their cause is in the eyes of Qayin and according to Qayinite Ethos justified, opening up for them closed paths and locked doors and leading them to the choicest loot, while within such settings defending them against guards and other servants of the law.

This seal establishes a Point of Theft upon this Station of the Cross and can so also attract to itself not only the worthy but also the profane enticed by such criminality, using in those cases such lowlifes as pawns against deserving targets or enemies, by for example in Malefica marking a place, be it a whole area, a house, a store, a bank or any other targeted loci, to draw to itself such thieves, burglars and robbers in order to punish, detriment and ruin the owners and inhabitants of such cursed places.

Even though this Cross-Seal represents Qayin as the Saint of Robbers it also holds in a reversed application of its powers the virtues of protecting any person, item or place against the criminal elements that He in this aspect holds sway over, repelling them all unless they would serve His own will and cause, keeping safe that and those He wishes to bless without the need of involving any lackeys of the law.

In sorcery this cross can further serve as amulet and talisman, protecting and empowering, by being directly marked upon the body of the one that He is to bless, most often by the way of magical chalk bearing within itself the essences and Spirits of 11 Black In Green possessing natural sympathy for the Lawless and antipathy for those opposing them. Alternatively such marking of this cross can be done with the mentioned white chalk upon a black undershirt, worn in such way in a concealed manner. For similar ends this Cross of Latronibus can also be engraved on any suitable surface or material to create a talisman, or more specifically be inscribed upon a small sheet of copper, which after having received all empowerments by for example the way of ablution, fumigation and anointment is rolled up into a tight scroll. Such talismans are finally consecrated by being placed upon the usual traced and activated form of the Cross-Seal and will reflect back a sevenfold amplified aspect of all virtues invested into them, plus the power of the Master Himself, in the share that one is found deserving of.

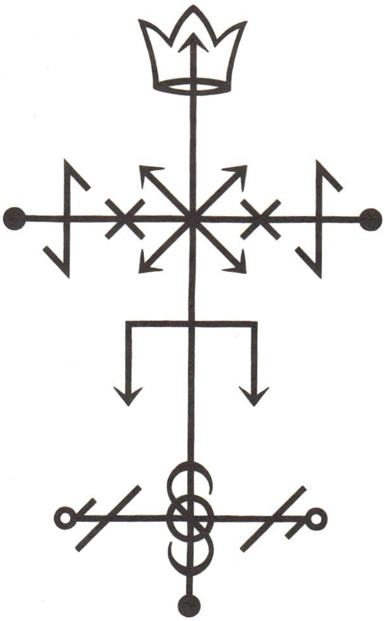
Not only are the talismans blessed in such fashion but also the person seeking the blessing of the Saint of Robbers, as by taking seat or standing at the centre of a larger version of this seal in its activated form the blessings of the Master can be either invoked into one's self or upon another placed upon such point, if one would possess the authority to call on His blessings for the benefit of others deemed worthy and deserving of them.

In similar manner, but for different ends, also effigies or other links to the targets of one's depredation can be placed, and so crucified, upon this cross, when they on any of the many levels possible are to be made victims of one's chosen form of ravening, no matter if the goal be that of magical theft of powers and subtle virtues or some more material form of gain.

8

The Eighth Station of the Derech ha-Pesha

The Cross-Seal of Qayin Rex Illegis



The eighth Cross-Seal of the Pesha Line is that of the Lawless King, the Monarch of Outlaws and the Master of the Masterless, being the aspect of our Holy Qayin that here fortifies His dominion gained through the seven earlier steps upon the Exlex Path, assuming His own Crown of Lawlessness as the One Beyond Seven, out of the reach of the Archonic limitations of Law and Fate, assuming here full control over His own Self-Defined Destiny written in the spilt blood of His enemies and sealed by the Acausal Fires of the Thoughtless Side, brought into existence through His own Spirit, seeded into the world by the Great Nachashel to flourish forth as the Thorny Branch of Sin turned into the very Royal Seat of Lawlessness.

By this Cross-Seal our Master Qayin manifests as the Monarch of an Anarchical Reign, the paradoxical maintainer of the Saturnalian Misrule aimed at Cosmic Reversal and Upheaval, establishing through this Station of the Cross of the Pesha Line a Liminal Point intersecting and manifesting through all of the other Key Points of the Lines of Nod, where the tyrannical order is disrupted in cataclysmic fashion from the perspective of the upholders of the limiting laws of Spirit-Corrupting Order, and it is as such a signature of great relevance when it comes to the attainment of power towards liberation via forceful acts of rebellion against the Status Quo, replacing, overtaking and maintaining full control within the Chaos established, by the grace of Him whose Spirit was of Wrathful Chaos itself.

Through this seal the Antinomian are blessed, illuminated and elevated in glory, if they can stand as worthy before Him, and as it represents Qayin's powers as the Outlaw King it also holds within the lesser contexts of sorcery the potency to govern other criminals, or even strategically provoke criminal deeds when and if such instigations become necessary for the sake of the greater good, and can so also in similar fashion act as means of influence through which different forms of organised crime can be dedicated to and set under the Blessed Dominion of our Master, so that by His grace such endeavours become tools for the attainment of the goals of greater causes than the ones lusted for by the scum most often attracted to petty criminality because of their obsessions, greed and addictions.

In connection to this Cross-Seal's control over certain referred elements it can also effectively serve the Qayinite when rivals are to be disinvested within the aforementioned contexts of governing bands of outlaws, if such organised approach were deemed necessary for the attainment of one's own goals, this of course only if the rival in question were of the clay-born tribe, as Qayin's power cannot be turned against itself and His just reward to those treacherous against His own kind is disgrace, defeat and finally a poor, painful and dishonourable death.

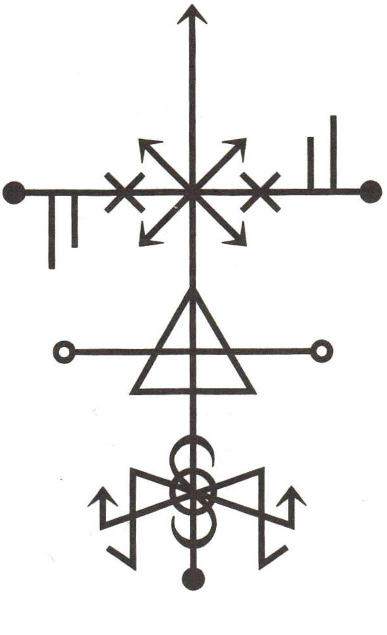
Upon this seal also the altar of Qayin can be raised as a Throne of the Exlex Rex, establishing so a potent and stable foundation for His aspect-specific seating and cultivation as pertained to this point of the Pesha Line.

Within related ritual context of fetishism this Cross-Seal serves as a Point of Exaltation, empowering the associated seated aspect's enlinkments and in thanksgiving invests such Idols of the Pesha Line, no matter which of its 13 points they embody, with latrias of both gold and blood, making the X-Mark of the First Exiled Exlex burn with the Fires of Spirit, in reflection of the Blazing Black Flame rising within the Qayinite rejoicing before such Eidola as result of victories attained and stations of Power seized via the blessings of the owner of the First Throne of Lawless Dominion, which once spread to and through Enoch to six succeeding cities/kingdoms erected upon the earth, all in wilful defiance of the Demiurge's decrees and curses that had sought to make and keep Qayin and Qalmana both rootless and powerless.

This Station of the Cross of Nod, and the powers of our Master manifesting through it, can thus aid in the Attainment of the Unfated, breaking free from the tyranny of the Seven Planetary Archons, transcending the oppression of one's personal horoscope, and grant the means, insight, cunning and powers needed for the forging of one's own destiny, unbound by the limitations of cosmic law and is as such another Point of Self-Transformation, bringing the faithful closer to the Other Side by the reinforcement of the Sacred Gifts of the Serpent, carried within the Spiritual Bloodline of Qayin.

9

The Ninth Station of the Derech ha-Pesha



The Cross-Seal of Qayin Baal Marad

The ninth Cross-Seal of the Pesha Line is that of the Saint of Insurgents, the Instigator of Vehement Revolts and the Master of Those That Rebel Against the World, being the aspect of Our Master Qayin that breaks up the worldly stagnation and oppression by the power and light of His Fires of Will and Spirit, accepting not the tyranny of Archonic Fate and inciting instead rebellion against its oppressive rule, setting the world aflame with the Awakening Fires of Spiritual Discontents, turning man against the natural order of the cosmos meant to dilute, limit and confine Spirit within the finite structures of the Thoughtful and Lawful Light, guiding or supporting thus in such ways each revolution that can tip the scales of being towards the side serving the Holy Dissolving Impulses of Unbecoming, for the Good Cause of the Liberation of All.

By this Cross-Seal of the Pesha Line our Master Qayin is manifested as the Ignitor of the Fires of Armed Revolt, arming the Awakened Ones heeding His Call with both the Spiritual Weapons and Material Means they need in order to free themselves from the Governors of the Archons that have been granted power by the Demiurgic Decree to suppress all those that could seek to escape from the cosmic prison that the Fallen Divinity has confined the Flames of Divine Spirit to, and thus Qayin acts here as a Saint of Guerrilla Fighters that by all means necessary seek to divest the tyrants, whether their uprisings be against spiritual or temporal potentates, all for the Cause of Freedom championed by the Thoughtless God, whose divine Will our Father Qayin manifested and continues to manifest, on both sides of the Tehiru.

This Station of the Cross marks the scales of power being tipped to the unfated favour of those grasping the Left Hand of the Messiah of the Serpents of the Other Side and so assuming its cause as their own, freeing themselves by serving it, allowing them to be uplifted by the weight of their enemies conquered and is as such not a point of static contemplation but instead one of Dynamic and Brave Action, empowering and shielding those that dare to petition the Master with their Good Deeds, instead of empty words, and when approached as such in the correct manner acts both as an Armour and a Sword, shielding the faithful in the midst of battle and making firm their aim so that each stab or flying arrow strikes at the weak points of the targeted enemy, so that even an overwhelming opposition can be overcome by the way of the Serpent's Cunning and the Sorcerous Might granted by the Master to those strong enough to bear His Cross of Insurgency.

As no war can be hoped to be won without first having a good strategy, and then the bravery and discipline needed in order to set the plans in action, this seal connects to the aspect of the Master that inspires both the leaders and soldiers amongst His insurrectionists, granting guidance, Clear Sight and both intellectual and intuitive understanding of the best course of action, while at the same time dispelling doubt and other trappings of the clay-born ego that could stand in the way of one's own freedom and the liberation of others, setting the Black Flame Within ablaze and focusing its wrathful fires into a Cold Beam of Illuminating Light, cutting through and banishing the White Darkness of this world meant to make cowardly slaves out of all those that succumb to its illusions and spiritless temptations.

Through this Cross-Seal the cunning, bravery, protection, power and guidance needed for any justified rebellion can thus be attained, as it was through this Point of Nod that our Master instigated the revolt against the world and its creator, usurping not merely a throne but the whole of this world, making even the stars fall from the heavens in order to unite with the Flames of His own kin, turning the natural order upside down and reversing the laws of the Enslaver to such a degree that he, the Demiurge, had to drown the world in order to put out the Fires of Rebellion, which of course did not succeed, as such Rebellious Spirits still walk the earth in defiance today, working as the Agents of Ain, as they once proudly and more openly did in those glorious antediluvian times of our Master's victory.

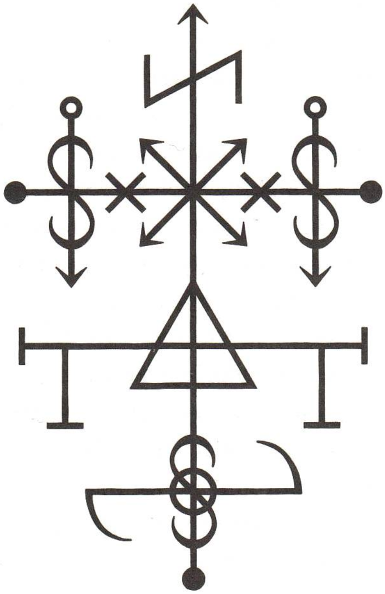
This Cross-Seal marks as such one of those liminal steps upon the Path of Nod that seeds, intersects with and empowers many of the other more crucial ones amongst all of the other Lines, emphasising the Unfated Evolution of Awakened Man through the Unlawful Revolution of Spirit, freeing not only the Spiritual but eliminating also its causes of bondage, punishing harshly all those that would seek to hold it in chains, while blessing, empowering and inspiring all those that seek to not only free themselves but also all others striving to transcend the limitations of this world and existence itself, and must as such not be misunderstood as merely a point of terror and destruction, unless one would either blindly or intentionally stand in the way of its Heroic and Salvific Cause and thus deserve to solely experience its sharp and stabbing tip reserved for the enemies.

Upon the Intersecting Points of Nod where this Station is crossed with those of Gulgaltha it becomes a means for the calling upon the Holy Spirits of Martyrs and the aspect of the Master governing them, which is one that echoes through many of the Stations of Nod, calling back those that were killed while actively and militantly opposing the Demiurgic World Order, or otherwise martyred because of their stance taken against tyranny, making possible the drawing of power from them to invest within those that in life would champion causes similar to what they died for, granting their wisdom and courage to those that fear enslavement in life more than a Death that could serve the Good Cause and potentially lead to liberation, of one's self and of others, and aid in the undermining of the reign of tyranny.

10

The Tenth Station of the Derech ha-Pesha

The Cross-Seal of Qayin Vazarel



The tenth Cross-Seal of the Pesha Line is that of the Lawless One of El Acher, the Godfather of Anti-Demiurgic Apostasy and the First Traverser of the Serpent's Crooked Path, being the aspect of Holy Qayin that made Crime Against the World and its Archons His Divine Mission and the very Foundation of His own Religion, as when the world is realised as corrupt and evil its laws are seen through and understood as being nought but the fundaments of true sin, for that which oppresses the Spirit is never beneficent and must be combated and overcome by all means necessary and thus the commandments of the blind Demiurge and the laws of his slaves become by our Master at this Tenth Point of Lawlessness broken and replaced by those of the Eleven, having as purpose not to bind and limit, but instead to set free and offer the means and paths for escape from the closed circle of the Thoughtful El.

By this Cross-Seal our Master received and proclaimed the Gospel of the Thoughtless God and through His antinomianism paved the path of Anti-Cosmic Dissent setting Him and His kind aside from and opposed to the meek, marking them proudly as those that indeed shall not inherit this world and instead serve to undermine its hold upon the imprisoned Sparks of Divinity, in order to bring upon its end and thus aid in the liberation of all those that the creator's mad thoughts have served to imprison, making thus this Signature of Qayin a Point of Antinomian Gnosis and a means for the attainment of the Guidance of the Holy Serpent in connection to the overcoming or evasion of the Laws of 1/10 by the Liberating Chaos of 2/11.

Through this Cross of the Criminal of God and the aspect of the Master becoming manifested through it the Twisting Path of the Serpent is entered by those that are of the Serpent's Blood, awakening the powers of Nachashel within and by its Black Light directed without illuminating the hidden tracts that can enable unfated ascent, elevating the Serpent upon the Cross of Nod, not to crucify or bind it, but instead to exalt and set it free and above all, as a saviour not sacrificed for our sins but instead redeemed through them and thus granting salvation in return to those serving His cause of Freedom from Limitation.

At this Station of the Cross both sides become set under the dominion of the Serpent in its slithering forth towards the target and thus another point of cunning deception becomes attainable to hide the left hand by the right and wash the right one with the left, establishing the Crooked Track of the Guilty spoken of in the Proverbs 2:18, but here realised as related to our Master who is at the Zenith of this Pesha Line enthroned as the Baal-Vazar, holding the power to beguile and enchant the prey with the Serpent's Gaze in order to mislead, trick and dominate those that would remain useless unless they be used by one serving the Good Cause.

The nadir of the virtues of this Cross-Seal is thus related to all forms of fraud enacted against the Adamites and becomes in such settings as a point upon which the target is worked upon, confounded and manipulated, but also bound and dominated as if placed within the Coils of the Constrictor, to become subdued and ready for devouring by the Serpent's Kin feasting upon the spiritless prey running into their paths.

The powers of the Master through this Point of Nod also serve to expose treachery and fraud attempted against His own faithful, His kin and His Holy Cult and are thus a means through which exploiters become exploited, would-be infiltrators become unmasked and made into unknowing slaves, aiding so in different forms of counter-infiltration, overtaking and debilitating the enemy within such context in order to mislead and manipulate them to further serve the Good Cause and unwillingly strengthen His own Work, and are also a means through which such informers and spies serving the enemy otherwise become exposed, justly punished and ushered by the Legion attending this Station of the Cross towards a deserving end.

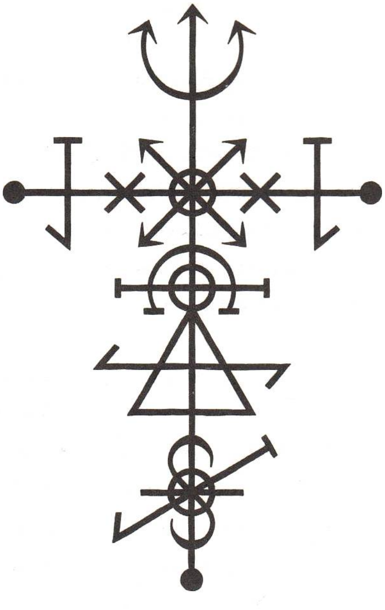
Thus within the context of practical sorcery the baneful aspect of this Station of the Cross turns the table on the traitors crucified upon it, entangling them in their own webs of deception, turned by the grace of the Master into the nooses that they become beguiled to gladly put around their own necks, tricking the profane tricksters to set the stage for their own execution, rewarding so justly those that in hubris believe themselves to be more cunning than what their Adamite nature allows them to ever become and instead proves them to be nothing more than baseborn rats pitted against the Serpents of Qayin.

At its zenith such powers connected to deception turn inwards and open up as the Eye of Nachash, seeing through the illusions and delusions of this world, showing the hidden pathways leading to its exiting points through the cracks made by the clashing forces of the Other Side into the barriers standing between the two sides of the Tehiru, dispelling the fancies of the Thoughtful Impulse binding and blinding the ego to the body of clay and rousing instead the Serpentine Fire, upon and through which the Spirit-Self rises to break the shackles of Archonic Fate by aiding in the transmutation process, culminating in freedom from the causal limitations of Sephirothic existence, within and beyond the Final Station of Nod.

11

The Eleventh Station of the Derech ha-Pesha

The Cross-Seal of Qayin Celator



The eleventh Cross-Seal of the Pesha Line is that of the Master of the Arts of Invisibility and Stealth, the Enshrouder of Secrets and the Saint of Clandestine Causes, being the aspect of our Master Qayin that covers His Work with the Black Light of His Halo perceived by those that it does not illuminate as a Darkness, veiling that which must be kept hidden and undiscovered by the Archonic forces and their governing slaves, blinding the lackeys and enforcers of the Demiurgic Laws and saving His own kin from capture, discovery and unwanted exposure, covering the Faithful with His own Enduring Shade and the Legion Shadows of His Mighty Famuli, granting so protection to those that need it for the accomplishment of the Lawless Work aimed at the attainment of sovereignty, victory and liberation.

By this Cross-Seal our Master Qayin went forth unseen and hid His opposition so that not even the remaining watchers of the god that had sought to condemn and enslave Him could disclose His deeds, perfecting thus the arts of concealment that made the earth hide the corpses of those two first that He and His Holy Sister-Bride had slain, being here focused in the form that Qalmana holds the Key to and first perfected, as while the grave of Abel was discovered that of his sister remains still hidden, making thus this Station of the Cross an intersecting one that in aspects links to the Fossor Point of Gulgaltha, but here in an elevated form shows that even if the Pesha Line is set before the Line of Gulgaltha it in truth cuts through and manifests both before, within and outside of it, as such is the paradoxical and unbound nature of the Pesha Line.

Through this seal the Shroud of Qayin can be assumed by those that go forth in His name, in His footsteps and for His Cause by breaking the laws and going against the very order of the world in order to accomplish their Lawless Becoming, unrestricted by the limitations that cosmic clay seeks to set upon the Acosmic Fire of Spirit, making this Cross-Seal at its zenith a means to overcome fate and causality by escaping the tyrannical judgment of the Archons via the concealment of spiritual offences and in its less lofty applications also serve to cover any traces that could be left after magical operations, so that neither Spirits nor man can discover the culprit of such sorcerous deeds, while in the nadir of its virtues it serves to hide evidence or other traces left after more temporal forms of criminal activities, blinding the eyes and minds of the servants of the law and any other foes that in the name of their justice promote and enforce nothing but oppressive corruption.

It is within such antinomian contexts of sorcery that the aspect of the Master enlinked to and through this Point of Nod has granted us the treaty, virtue and linear form of His aspect-specific power manifesting as the Blind the Law seal, and its seven emanations of focused aspects still at this point withheld from public presentation, each blinding and granting invisibility in the eyes and minds of a specific targeted segmentation belonging to law enforcement, showing how the blessings of Qayin Celator attained through this Station of the Cross curse those that oppose the Outlaw's Path, disclosing thus also why one of His secondary titles in this aspect is Subintroductor, this based on the fact that He because of His mastery over the arts of concealment and misdirection acts as the Saint of Smugglers and of all those others whose dealings must be kept hidden from the law.

Not only does the power of Qayin as accessed through this seal blind the law and one's adversaries within any juridical setting, but it also grants concealment in the eyes of any other foes targeted, making attacks directed at them more surprising and devastating as His cloak covers and hides the envenomed blade of one's martial advances, but can also aid in the hiding of any other trap set for such enemies and blind their sight and confound their minds in order to ensure that one possesses the upper hand via covert means and so paves the path to triumph, making the empowerments attainable through this Cross of the Master coveted not only by smugglers but also by thieves, spies, warriors and assassins, or those on the run from their prosecutors.

Within certain sorcerous contexts the essence of this Cross-Seal crosses its Points of Power with those of the Gulgaltha Line and within some of those contexts the Master directs the Shadows of the Dead to enchant, bind and blind the living. One of these specific instances is related to the Qayinite-Necrosophic employment of the legendary Hand of Glory fetish, being a Dead Man's amputated left hand that after ritual preparation and in union with either one or five candles, also imbued with the essence of the dead, positioned and lit in a correct manner that illuminates the hand so that it casts its shadow through which the Obic force of the dead falls upon the targets in order to manipulate and afflict them in different ways, traditionally in connection to one's criminal activities during which one needs to immobilise the targets in order to, for example, rob them, commit burglary or in otherwise victimize them in their defenseless state.

The foundation of such Glorious Hand of the Dead, for the covering of the eyes of the living, is in our actual Work most often created by the employment of any left-hand skeleton acquired, which after the initial rites of burial and exhumation is anointed with Mandrake Oil and hung by a noose with thirteen coils from a suitable tree inside of a cemetery for the duration of three full nights, so that it so becomes in actuality a Hanged Man's Hand and possessed by the specific dead within such settings conjured into it. The time for this operation is from the Tenebrae or Judas Wednesday until the night after Good Friday, so that such hand is hung during the night of Black Wednesday and remains hanging in the cemetery during the following nights of Maundy Thursday and Good Friday, to be cut free and reclaimed first during the night of Saturday, at the stroke of midnight.

Such talisman, when prepared and employed correctly, brings glory to the Outlaw and is thus a good example of traditional sorcery fully aligned with our Qayinite perspective related to the Pesha Line and possesses within our Work far greater virtues than those few hinted at in folklore and legends and is just one example of the many different ways that Qayin's Celator aspect, here crossed with Umbrifer, can manifest His sorcerous might in connection to concealing and the granting of different forms of invisibility.

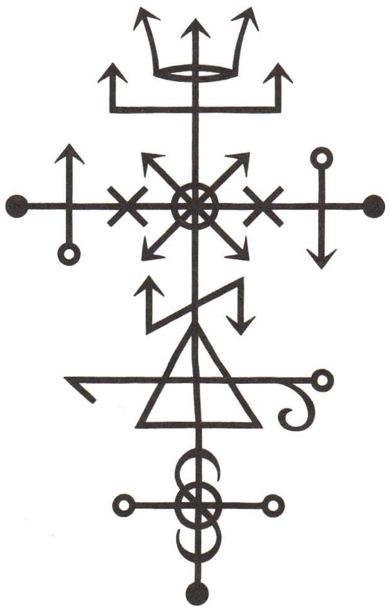
As not only man but also ghosts and Spirits are blinded by the Halo of our Good Saint in the aspect emitting from this cross, it is a Cross-Seal possessing the power to conceal anything or any person from unwanted discovery, protecting any secret and averting attention from that which it protects, but connecting so also to the Oath-Binding Key of Qalmana in the sense that it constitutes a means through which those that betrayed oaths to keep secrets hidden can be cursed, as it is a great offence in the Eye of the Master that one would make known to outsiders anything that in His name has been shrouded and sworn to secrecy and any such betrayal is by His just decree punished severely, bringing upon the traitor all forms of blindness, confusion and obscurity, until such maledicted one becomes permanently hidden by the devouring darkness of a grave.

As the virtues of this cross concern mainly the arts of concealment and invisibility they can also in a reversed manner disclose the unseen, make to His faithful known the secrets of others outside of the Grace of Qayin and even aid in the opening of the Spirit-Sight by blinding the "I", covering its eyes and instead opening the "Eye", disclosing not only the secrets of the world but also those of the Self, by allowing one to look inward towards the Source of Being, which in its essential aspect is a Seed of Unbecoming that when flourishing ultimately can hide Thoughtless Spirit from disclosure through manifestation itself, making it once again as One, All and None in the Fullness of the Unmanifest and Hence Invisible Source.

12

The Twelfth Station of the Derech ha-Pesha

The Cross-Seal of
Qayin Baal ha-Ateret ha-Pesha



The twelfth Cross-Seal of the Pesha Line is that of the Holder and Bestower of the Outlaw's Crown of Autonomy, the Conqueror of the Twelve Zodiacal Tyrants and Master of Unfated Ascendency, being the aspect of Holy Qayin that freed from the laws of the world coronated Himself with the Lawless Crown of Subversion and by the Crooked Path of the Nachashel attained all that would have been denied Him in this world in order to hinder Him from reaching the next, making Him thus at this Station of Nod, intersecting at some of the most crucial points with those of the Red and Black Line, an elevating force that transcends the Archonic decrees of fate by investing Himself with the Atazothic empowerments attained through His Lawless Opposition towards the Demiurgic Heimarmene and those clay-born creatures that would seek to enforce it, setting Himself and those that can reach this state of His Becoming far beyond the clutches of all that which could enslave the Spirit with the Causal Limitations of Thoughtfully Decreed Existence, manifesting the ways and means through which all such limitation by strong and focused will, cunning and power of Spirit could and can be overcome.

By this Cross-Seal our Master Qayin manifests in the aspect related to His role as the Initiator and Transferrer of the Forbidden Mysteries of the Outlaw's Path, elevating the freedom-seeking Spirit of those that have willed, dared and kept silent to a station that transcends not merely the laws of man but also the Causality of Thoughtful Being, going forth imbued and imbuing with the Chaos of the Black Light guiding each step of the Lawless to walk upon the liminal points and cracks crossing the two different sides of the Tehiru, causing redemption by one side where the other would condemn and liberation where the nature of this side would have been to imprison, granting so an empowerment that reaches beyond the worldly dominion and instead means to further overcome the world, transmuting base criminality to the alchemical gold of resurrection by the hidden ways of Spiritually Sanctified Antinomianism.

Through this Point of Nod the sum of the eleven ones coming before it and the final thirteenth coming after it is in the liminality of this Twelfth Station united as the Crowning Essence leading towards and investing with the power of the Acosmic 13 granting victory over the

Cosmic 12, opposing so and overcoming the decree and law of the Archons and their zodiacal tyranny meant to chain creation unto the hellish suffering of Thoughtful Separation from the Unmanifest and Boundless, opening so the paths for the Spirit to rise above the cosmic zones and assume Fateless Mastery by rewriting its own destiny, in accordance with the True Will and the Grace of Thoughtless Divinity.

As such the accumulation of curses turned into virtues and all virtuous curses of the Outlaw's Path become here a means to conquer all of the binding forces of law in order to be fit to step into the last and highest stage of the Pesha Line, making thus this Crowning Cross-Seal a means to also gather the powers that in unison shall serve to Enthrone the Crowned, making it thus a Point of Transition upon which the Ensouling Tincture can be prepared in order to attain its conclusive sealing consecration upon the final Station of the Cross of Nod, to which this one leads, so that its flashing arrows direct the Spirits united towards the full manifesting of the Liberated and Liberating One, the Baal Vazar/Baal Pesha of the Thirteenth and Highest Seat of Lawlessness.

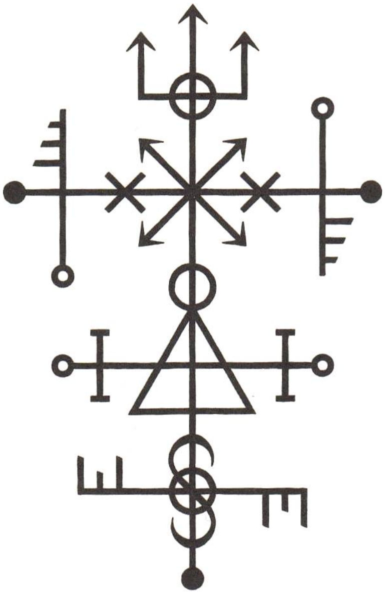
Upon this cross the Mark of the Exiled becomes turned into a coronating force that further excludes the branded ones from the company of man and pushes him deeper into the Side of the Serpents of the Other Side, separating the clay from the Fire of Spirit and serving so also within certain settings as a point of Gnosis, Initiation and Transformation, through which the Forked Tongue of Snake is assumed by being consumed and its blood spilt in worshipful sacrifice is taken as one's own, in a rite of sacramental baptism through which the Serpent's Blood within awakens further by its addition from without, granting so Atazothic empowerment needed to further break one's chains of clay-born humanity and Archonic Destiny.

By this Station of the Pesha Line the Crowned becomes the Crowning One, vesting in propagating emanations suitable vessels with Spirit until they crack, the chains binding them shatter and the Black Fire within is set loose towards Holocaustic Liberation, strengthening itself by that which it in opposition must scourge, making His Cross-Seal within the sorcerous context also a Point of Empowerment, blessing fetishes and talismans in both consecration and thanksgiving, coronating them with a Halo of Thoughtless Light that one in reflection of such Desired Becoming hopes to attain worthiness to share in.

13

The Thirteenth Station of the Derech ha-Pesha

The Cross-Seal of Qayin Liberator - the Baal Vazar/Baal Pesha



The thirteenth Cross-Seal of the Pesha Line is that of the Liberator of the Enslaved, the Opener of All Locks and Breaker of All Shackles and the Benefactor and Good Saint of Prisoners, being the aspect of our Master Qayin that through the Lawless Path became free and so empowered to also liberate others, emphasising that the highest attainment of the Outlaw is nothing but freedom, as this most lofty Seat of Becoming transcends the worldly power gained by Qayin within all of the other Stations of the Pesha Line and here power becomes transmuted into liberation from all laws and restriction, opening up the Points of Transcendence from one side and those of Salvific and Atazothic Intrusion from the Other, unlocking the gates of the Thoughtful Tetragrammaton by the Thoughtless Grace and Black Light of its antithesis, endowed to Him as the reward for His own devoted cultivation of Spirit in a world where natural order otherwise would have seen it debased and subdued.

By this Cross-Seal our Master Qayin manifests as the Holder of the Four Keys of the HVHY added to His own Seven, wielding so the Unloosening Force of the Eleven overcoming the restrictions of the Cosmic Ten, which spells Chaos and Revolt against the tyrannical forces of Demiurgic Fate, giving hope to those that the Archons would see hopeless, igniting the sparks of Spirit and fanning them into the Rampant Black Fires of Divinity, burning so strong that the confining Kelims of accursed being are shattered by the force of Lawless and Thoughtless Becoming, unchaining so the Tameless Beast, letting it beset and devour its would-be tamer and subjugator, unfettering the slaves to overthrow and slay their enslavers and so lead the defiant towards and through Liberty.

In connection to our Telestic Fetishism it is upon this cross that the Ensouling Tincture of this line receives its final empowerment and sealing and it is likewise upon this Cross-Seal's central point that the most elevated form of His Line-Specific Fetishes, seating within them enlinkments to His Enduring Soul and Fiery Spirit manifesting the Baal-Pesha/Baal-Vazar aspect, is consecrated in a way that brings together all the 12 earlier aspects into the 13th, which mirrors the culmination of His Becoming upon the Outlaw's Path, granting so a Dynamic Point of Manifestation for the Liberated One, without imposing any restriction upon His influences, as all such fetishistic enlinkments to such powerful Spirits as His act not as confinements but more as maintained and focused Invasive Points for their self-willed ingress, egress and congress, serving not to limit but instead to expand the dominion and sphere of influence of the aspect in question.

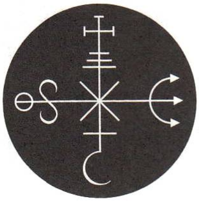
At the zenith of the virtues of this Seal crowning the Master stand those related to the unlocking of the gates within and loosening the fetters that bind Self to the blinding and blinded "I" of the clay-born Ego, opening instead the Eye of Self, elevating the Fallen Flame even beyond coronation by annihilation of all forms of imposed restriction, attaining so its apotheosis within the side where forms are assumed only in order to establish formlessness and structures solely exist in order to champion Chaos, connecting as such to the mysteries related to the Rousing of the Blind Dragon and linked further to all operations related to the Opening of Qliphothic Gates, both on the micro and macrocosmic levels, in all instances serving the cause of the Other Side and Azerate El Acher.

In the nadir of this Cross-Seal the powers accessible by the feet of the Master are connected to the more Temporal Attainments of Freedom by the sorcerous means of Qayin's black arts, linked to protection against imprisonment in all its forms, defending not only against police, prosecutors, hostile lawyers, jurors and judges, by closing all their paths while opening those of the ones Saint Qayin deems as worthy of His blessings through this Station of the Cross. In direct connection to such juridical settings this Point of the Pesha Line can be directed at the manipulation of the souls and minds of those sitting in judgment of the outlaw or who in other ways can influence the outcome of the proceedings, setting upon them the Serving Dead sympathetic to such causes Against the Law, with these workings often being based and placed upon the activated form of the seal, where links to the targets become worked, bound, blinded, muffled to be silenced and otherwise covered with Influencing Elements harvested from any and all of the Kingdoms of Nod, or even have the aspect-specific talismans and fetishes of the Master directly placed and pressed upon them, aiding so in connection to the petitions, conjurations and the giving of offerings to Enflame the Cross to strongly influence those targeted and so change the outcome of the sentencing, by letting the fate-altering forces crush down upon them in order to change thoughts, turn hearts and break wills.

When it comes to those already sentenced and imprisoned the blessings of Qayin through this Station of the Cross can still reach them, as He is the Saint of Prisoners, abandoning not those that because of their Good Work have faced harsh judgment from those corrupt ones that in the name of the law seek to enslave those that refuse to succumb to the World Rulers. Within this setting Our Good Saint grants protection to His Faithful, guides them to do their time in a productive manner resulting in their betterment and also assists them in getting early release and shortened sentence, but if need be also in their escape from the prison.

In such related sorcerous contexts Qayin's powers accessed through this seal will aid fugitives in their eluding of authorities, empower specific forms of Malefica directed against targets that seek to imprison or enslave those protected by Him and in unison with corresponding Key Sigil serve potently to open up all roads leading away from incarceration and bondage.

The liberating virtues of this point are not only directed outward but can also aid in overcoming the Adamite weaknesses imposed upon one's Self by the clay-born condition, opening the paths towards the transcending of such weaknesses meant to bind man to this world, leading the strong and cunning through all the traps set upon the path towards the deliverance waiting Beyond the Path's End, and when the nadir is shifted back towards the Zenith of this cross the liberation attainable is in its grandest form not a worldly matter but wholly a Spiritual one, as it was with this Point crossed with some of the most crucial ones belonging to the other Lines of Nod that our Master Qayin transcended the world and crossed over to the Other Side, becoming so not only liberated from all worldly laws and restrictions, but also the form of being within which His Spirit had been divided and limited, attaining a unification and freedom from such dilution of Divinity when unified in fullness of Azerate, while still in martyrdom retaining Thoughtless Anti-Existence in opposition to the Lawful and Thoughtful Cosmic El, which Azerate in the end shall Liberate from his own folly and redeem through annihilation of all forms and the silencing of all thoughts.



PART
III

The Gulgaltha Line

The Path of the Place of the Skull

✠

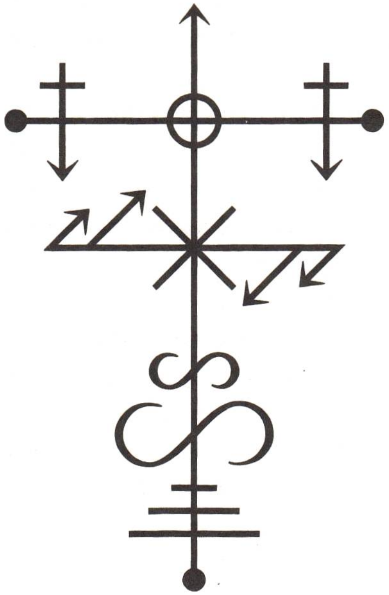
By opening and seeding the once green grave
the "I" sacrificed was covered within the Black Earth
in the Shroud of Red, in order to bring forth the White,
which when rectified, resurrected and Elevated by Light of
the Hidden Sun became the Gilded Bone Crown of the Self's
Second Coronation as Gulgaltha's Monarch; overturning
the laws of life by attaining sovereignty amongst the living
through the Powers of Death and by the Might of the
Blessed and Cursed Dead, one always following
the other, keeping the Grave-Gate ever gaping
and all-consuming.

Thus the Black Cross of the Place of the Skull,
a branching of the ever expanding Cross of Nod,
became at its elevated centre the throne of those that sowed
the earth tilled with the corpse-seeds of the first ones killed,
sowing one acre in order to let it Turn Into Another, sowing
death to reap life and attain rebirth beyond the limitations
of the living, placing one foot in each world so accessed,
remaining ever unbound by riding the steed shoed to only
stride the points In-Between, keeping the Riders in the
Transcending Liminality of the Half-Life and Half-Death,
granting the powers to allow the dead to ride
the living and the living to ride
with and as the dead.

1

The First Station of Gulgaltha

The Cross-Seal of Qayin Fossor



The first Cross-Seal of the Gulgaltha Line is that of the First Gravedigger, the Sower of the Fields of Skulls and the Opener of the Gates of the Realm of the Dead, being the aspect of Master Qayin transforming His Point of Being, Doing and Becoming from that of the Sator of Akeldama into the Fossor of Gulgaltha, this after Their Sinistrorsal Reaping of Life and the following inhuming of the first corpses of man and woman as the Seeds of Unfated Death Dealt, establishing so the First Places of Buried Skulls, employing the shovel to work the earth, in a similar fashion as to how the plough in Akeldama had been worked earlier, here becoming the main tool of Their tilling, sowing and harvesting as a means for the unlocking of the mysteries of the earth forcefully penetrated and ripped open as the womb of Malkuth deflowered in order to open it as the Womb of the Black Earth, through which the Liminal Points of the Dead became established from this side of the Tehiru to the Other Side, where the Nations of the Mighty Dead so could in time be populated with the Thoughtless Spirits of the Ascended and Fire-Crowned, and through which such Spirits now in Wrathful Deific Forms can be recalled through their Invasive Points of Return and Requital.

By this Cross-Seal our Master Qayin is thus manifested as the Opener of the First Gate of Gulgaltha, the Digger of both the First and the Last Grave, holding dominion over the womb and the tomb through which death gives way to rebirth, a possessor of the authority to make the souls of the living join those of the dead in their own chthonic realms and to allow the remains of the dead to be excavated and harvested in order to make their Obic Shade work for, or upon, the living. The gravedigger's mysteries are at this Station of Nod both concealed and unearthed and by the illumination and empowerments of its Cross-Seal the shovel becomes the Golden Sceptre of the Baal-Qeberim and its wielder a Lord of the Cemetery.

The arcana of the Ravens of Death are also seeded beneath the shadow of this cross, while being fully manifested first within a succeeding Station of Nod, but already at this earlier point their wisdom is accessible and their powers approachable, as it was the raven guided by the Thoughtless Impulse that first taught Qayin how to dig the First Grave and became, and is remembered as, one of the prime totemic forces of Gulgaltha and a Spirit-form often assumed by its Legions.

The shovel of Fossor opened not only the first grave but established also the first cemetery and as such this Cross-Seal holds sway also over all the esoteric entrances and exists leading to and from the graveyards and grants power over the Thrice-Bound One, the Grave-Grim that guards them all. It is thus used to commemorate the place of the First Grave and to mark and manifest a Reflective Aspect of that First Place of Burial within any cemetery in order to create a connecting point to that original shallow hole into which Abel's corpse was seeded in order to make Gulgaltha's Bone-Orchards flourish, and possesses as such the power to conjure, quicken, bind or set loose Abel the Black.

This Cross-Seal is further used to cleanse and bless the digger of the graves so that he may be protected, guided and empowered by the Grave-Grim and the other Spirits of Gulgaltha guarding the buried and to grant the strength needed to effectively plough and seed the fields of the dead so that they may yield their desired benefic and malefic harvest in accordance with one's needs and the grace and just decrees of Holy Qayin.

Other practical applications of this Cross-Seal connect to the burial of both the living and the dead, to place the living amongst the dead beneath the soil of Gulgaltha and to retrieve the dead from the same place below, to let them work and walk amongst the living above, as the gate it opens is one of both descent and ascent, of both death and resurrection.

It is also utilised for the consecration of all the tools of the gravedigger and to brand or otherwise mark and bless the shovel so that it digs truly and firmly, cutting deeply, opening not only soil but also the unseen layers and elements veiling the world above the grave from that which is below and beyond it, making such shovel not only into a plough, a scythe and a sword, but also a key unlocking the Gates of the Dead and even some of the deeper Chthonian Points of Ingress linked to the Intersecting Roots of Nahemoth.

This Cross-Seal serves further the empowerment, charging, conjuring and both aspect and attribute-specifically consecrating any soil dug up from the cemetery grounds, so that it carry only that which is needed and be empty of all that is unwanted or opposed to the Work at hand, being thus a Signature of Qayin with which to conceal or reveal any buried secret in the darkness and by the shadows of the death-imbued soil, to imprison with and within such soil of cemetery the living or the dead, or to set free that which by it has, or had, so been imprisoned.

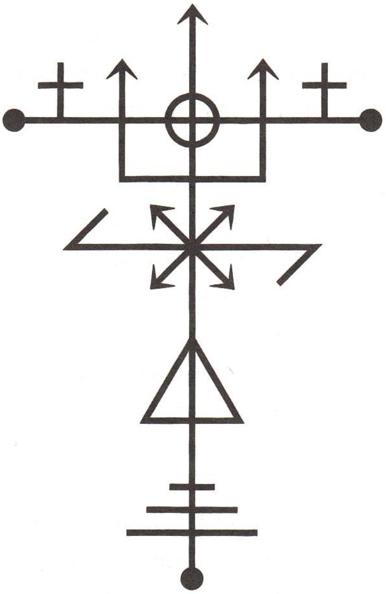
Within the context of practical necromancy the Cross-Seal serves also the Diviners of the Pit, being a name assigned to those that dig pits upon graves or other places linked to the dead in order to by the giving of sacrifices and employment of conjurations make the Obic Force of the dead summoned fill the pit so prepared in order to either answer questions or in other ways become employed within the sorceries of the Necromancer. The Cross of Master Fossor becomes within such operations a stabilising structure for the Pit of the Dead, so that it can firmly be dug and maintained throughout the whole of the operation and within such settings it is often established twice in accordance with the logical sequence and proper structuring of such workings.

Within even more esoteric settings Qayin's digging of the Pit of Sacrifice and establishing of Gulgaltha, into which Abel's corpse was given to feed the Black Earth, is also correctly understood as the key to the unlocking of the Gates of Nahemoth within the Necrosophic approach towards such sorceries, imbuing so this Cross-Seal with also relevant functions when it comes to Qliphothic workings aimed at ingress and congress through the cracks existing between the two sides of the Tehiru, raising not only the dead but also specific streams of the Forces of the Other Side, making so the Grave-Pit dug by the Qayinite not only a point for the giving of sacrifice but also a Gateway for Atazothic Kelim-Shattering Intrusion.

2

The Second Station of Gulgaltha

The Cross-Seal of Qayin Defensor



The second Cross-Seal of the Gulgaltha Line is that of the Great Protector of Bloodline, Lineage, Tradition and Temple, the Impenetrable Defence and Shield of the Faithful and the Black Cross of the Dead Wielded as the Fiery Sword of Just Retaliation, being the aspect of Master Qayin that first by the rising, binding and taming of the Dark Dead attained sorcerous dominion amongst the living and later as the ranks of the Mighty Dead grew first through them and later as the Most Elevated One amongst them maintained a Dual Point of Power of the 'Defensor et Eversor' from which He protects against the profane and punishes the unworthy, while granting all the empowerments, light and blessings of the Saintly Dead to those worthy of such Holiness of the Court of the Fire-Crowned Dead, establishing Him as the main source of Stability and Security for the Necrosophic Qayinite within the context of traversing the Path of Bones.

By this Cross-Seal our Master Qayin is manifested as the Lord of the Holy Fire of the Places of the Skulls, a Torch within the Darkness of Life offering the true Guidance and Illumination of Unfated Death, so that those of His Flames may find the Hidden Corpse Roads leading towards the Treasures of the Dead and attain the Gnosis of the Death-Light of Necrosophic Gnosis. By so armouring and blessing those bearing His Mark as their Badge of Divinity with His own Conflagrating Halo as they are passed through His Fires of Gulgaltha, the Empowered Ones of His Deathly Covenant can receive at this Station of the Cross the guidance, Spiritual Security and Cleansing required when passing into and through this Point of Nod.

Within the sorcerous applications of this Cross-Seal are hence many forms of cleansing rituals, employing smoke, flames and fires directly established upon and through it, which through such enlinking channels power directly from Him and so possess the virtues to turn any sorcerous aggressions directed at His faithful back towards their point of origin, this with a Sevenfold addition of His own baneful power to any such revocation, in order to ensure that the source of the threat becomes eliminated, while at the same time acting as the Fire of Sainthood crowning the worthy as a Halo dispelling the influences of the profanity of not only the living but also that of the dead, burning away attachments to that which lowers the Self in the eyes of the

Ancestral Court of the Serpent-Born, aiding those so blessed by His Light and Fire with the establishing of stronger enlinkments to His own side's sanctity, so that both Death and the Dead may serve as that and those which can aid one in the bridging over into such state of Saintly Elevation, instead of in any way weighing down one's self further into the darkness of this world.

The Impenetrable Defence of the faithful is thus attainable upon this Cross of Qayin and all unwanted spiritual afflictions can by its holiness and power be cast off, and it is therefore a most powerful sign by which the unclean souls may be exorcised and the Dark Dead permanently banished, as where the Light of Qayin shines in its scorching aspect related to this Cross-Seal no unwanted and obscuring influences of the dead can remain, which is something that in its polar opposite application, when His blessings and Light are withheld instead, can bring upon the curses of the Dark Dead, as all that He holds at bay He also can set free, to feast upon those that deserve nothing else.

This Cross-Seal is thus also a means by which elements related to the dead, their physical remains and elements from their abodes, or anything touched by them, or otherwise effected by their miasmic emanations, may be purified, when there is a need for such a purity, and can ensure the absence of those aspects belonging to the dead that should be reserved solely for the malefic workings in which they are meant to poison enemies. In similar settings for example bones and other enlinked elements of the dead meant to serve as part of the Seating or Manifesting Elements of the Master can upon this Cross-Seal receive primary purifications so that they be made worthy for His use by the banishing of the lowly influences not in harmony with their intended use.

Upon this Point of Nod one can therefore also become purified, or purify others in need of such cleansings, or alternatively through it ensure the cleanliness of any place or item meant to be dedicated to Holiness, this by the way of the projection of His powers and the casting of the reflection of the Light of His Fires, in order to for example keep hallowed that which should be reserved for the Gods and/or the Mighty Dead of our Court of Saints and Martyrs. As such this second Cross-Seal of Gulgaltha is one of those Marks of Qayin that can bless both a place, those dwelling within it and those that in His name be invoked therein, if all join so in His name and for His Cause, keeping at bay all conflicting influences so that nought but sanctity remains and prevails.

In connection to the workings of the Ghost Famuli this Cross-Seal serves to set the dead as guardians and bodyguards, for example within workings in which bones of faithful or contracted dead are employed for the making of tied up small effigies serving within certain traditional settings as the "carriers" of the sorcerer. In such settings such dead are conjured and empowered by Qayin via this seal, which is either marked directly upon the bone or otherwise either drawn on parchment or inscribed on a copper sheet and rolled around the bone, before a yarn of correct colour, depending on the main objectives of the serving dead, is tied around it in anti-clockwise direction to seal its ghost to purpose. Such effigy, most often skilfully limbed and armed, is then placed upon the Cross-Seal marked upon the ground and by its full activation and empowerments of Qayin so accessed the Ghost Famulus is quickened and made ready for service within the Court of the Serving Dead.

If employed outside of the specifically Necromantic and Necrosophic context of our Qayinite Sorcery this aspect is and remains still the Great Defender, granting invulnerability not only against occult assaults of both the living and the dead but also turns away all afflicting carrying or carried forth by fire, so that the would-be attacker instead becomes the victim, if His Grace be upon the wearer, or otherwise empowered one, of this cross.

The defensive powers of the Master are never passive in nature and offer security by the elimination of the cause of the threat, being the reason for why this Cross-Seal relates so strongly to all workings of reversal and forceful revocations.

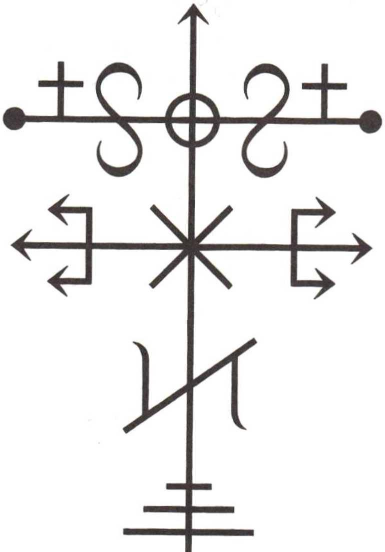
When internalised in different manners this Cross-Seal is an active enlinkment to the Master that expands its fiery boundaries when need be, so that spiritual security, purity and holiness is maintained, not only outwardly but also within, so that one can become and remain worthy of Work for, with and through Him and the Host of the Mighty Dead while still alive, in order to deserve to join as One of Them at the end of the line, when freed by Good Death.

When the negative or destructive reflex of this Station of Nod comes into play the mentioned Eversor aspects take the lead and the aspects otherwise focused mainly on defence turn to serve the cause of the severest offence. This can be likened to how if a torch is approached or grasped from the wrong end it will burn more than it grants illumination, or to how a sword if grabbed incorrectly, or if finding one's self at the wrong side of its piercing blade, offers little in the way of protection and instead becomes an instrument of harm. In similar fashion the Destroying Reflex of this station of Gulgaltha remains hidden within, or behind, its defensive aspect and it is just a matter of either wrong and profaning approach causing one to fall into its traps, or the application of such baneful aspect by one that would possess the knowledge to access and wield such force without getting burned by it. The Eversor aspect could thus from one perspective be understood as the necessary malefic shadow cast by the Cross of Defensor.

3

The Third Station of Gulgaltha

The Cross-Seal of Qayin Antecessor



The third Cross-Seal of the Gulgaltha Line is that of the Original Antecedent of the Fire-Born, the Haloed Head of the Court of the Mighty Dead and the Keeper of All Ancestral Secrets of the Serpent-Born, being the aspect of Master Qayin manifesting as the third knock upon the altar of our Holy Dead answered, acting as the Opener of the Gates and Paths warded by the Legions of the Faithful Spirit-Famuli of Qayinite Lineage and Current, acting as the Holder of the Skeleton Keys to the Realms of the Liberated Dead and a means through which to commune with those that already have passed to the Other Side of the Tehiru, so that they through Him as the Serpents of Holiness are recalled and returned, connecting this aspect of Qayin also to the mysteries codified and revealed through the earlier disclosed seal of Spirit's Deathly Ascent.

By this Cross-Seal our Saintly Master is manifested as the King of the Fire-Crowned Dead, casting His Black Light through this Cross of Gulgaltha to illuminate those that seek the Illumination of the Ancestral Current of Nachashel and it is as such a most powerful Point of Nod upon which to build the Altar-Thrones of the Named 2+11, of which He is the First, as it is through this Cross-Seal that the empowerments and Gnosis of the Ascended Dead can be sought and attained, when its enflamed points during its activation and opening illume the soul and stir the Spirit of the faithful in a most ennobling manner, making it a potent focal point for different forms of invocation and meditation, quietening the mind so that in the Bliss of Thoughtless Silence the Hissing of the Divine Serpents invited can be heard.

Thus it is by this third Cross-Seal the mysteries of the Serpent-Seed are also both concealed and revealed, as the source of our Qayinite ancestry is ultimately to be found not on this side but on the Other Side, where El Acher decrees what our will now is to accomplish when seeking the Return of All Back to Divinity in the Fullness of the Emptiness of Ain, upon and through the Serpentine Path of K-Ain.

It is by this cross of the Ancestor King of the Fiery Bloodline and the Monarchs of Gulgaltha, controlling the dead both in life and through death, that initiations related to the mysteries of the Thirteen-Star of the Thrones of the Mighty Dead can be attained and to others given, all by the grace of the One/s Before Us All, spearheading the path so that we may follow in His burning footsteps.

Consecration and blessing the tools naturally reflects the initiation of those that are meant to employ such tools and as such also the purified relics and elements worthy of imbuing with the Enduring Soul and Light of the Transcendent Spirits of the Mighty can by this cross be charged and filled, so that they receive and transmit the echoes of the awakening light and hissing songs of the Voiceless and Thoughtless, for example through crystals, mirrors, skulls and hollowed bones.

The aspect of our Master linked to via this seal is also one of those that open up the senses of the dead within the living, granting the Second Sight, which in truth is the Sight of the Dead and the Dead-Speak of His Ancestry, which allows one to by cloven tongue speak into the ears of the farthest dead, not with words of the living but instead with the power of the Silent Truth of All Speech Unmasked.

This Cross-Seal of the Ancestral King of the Mighty Dead is also within specific contexts a key to the Hunt of Qayin, the Wild Hunt of Souls, when and where 1+12 Nights are worked by its light so that its shadows can be entered, assumed and ridden, which is a work accomplished by solitude, fasting, drumming, chanting, partaking of the sacraments of the Returning Dead and by the giving of the proper offerings to strengthen both the rider and the Bone-White Night-Mare, which also must be tamed before one upon and through it can attain the condition of the Half-Life and Half-Death Rider and Traverser of All Points In-Between.

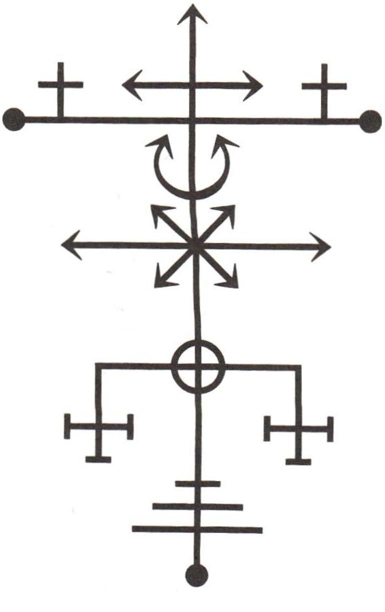
A talismanic projection/reflection of this Cross-Seal activated is also a splendid means through which the water glass containing the crystal upon the Gate of the Dead can serve as a further empowered ingress point for the emanations of the aspect it re-presents, by simply placing a consecrated paper talisman adorned with its form marked with consecrated and ensouled ink behind that water-filled glass, so that it be seen from the front as if flowing into the water, casting its reflection around and into the crystal, which then serves even more splendidly as the scrying-point allowing meditative communion.

Along similar lines of work more secret aspect of related practices can be found and founded, but further instruction must at such point have been attained directly from the Source, which is reached only through dedicated praxis within the Ancestral Line and before the Altar of the Mighty Dead, as a Great Fire burns within the Central Water of that Point of Their Ingress, discernible only to the Eye of the devout and faithful.

4

The Fourth Station of Gulgaltha

The Cross-Seal of Qayin Crucifer



The fourth Cross-Seal of Gulgaltha is that of the King of the Crossroads of Death, the Bearer of the Black Cross and the Walker of the Liminal Paths of the Dead, being the aspect of Master Qayin owning all intersecting points of life crossed by the Unfated Disruption of Sinistral Death, as it was He and His Bride who first branded the earth with such Points of Deathly Crossing, owning and governing hence all those roads of the living clashing with the tracks of the Restless and/or the Returning Dead, establishing Places of the Skull wherever such thresholds can become opened to allow egress to, and ingress from, the Other Side, here specifically via the routes of those dead seeded into the field to feed and cause enlinkments to the closest Chthonic Reaches of the Black Earth of Nahemoth, itself being manifested on this side of the Tehiru only via its intersecting points crossing within and through all the Crosses of Deathly Liminality established.

By this Cross-Seal our Master Qayin is manifested as the Overshadower of All Graves and the One Towering Over All Cemeteries, being the aspect that governs the roads of the dead in and out of the burial grounds, but also those more hidden pathways through which the living can travel to the realms of the dead, acting thus in different ways as the Path-Owner of Cemeteries, by being the First Paver of Corpse Roads intersecting the tracks of the living. Qayin stands thus at this station of Nod as the embodiment of the Great Black Cross, with His Mark of Exile here changing into the Blackened Stigmata reflected back upon the earth, transferring into its receptive points where the Crossroads of Gulgaltha becomes established all His Blessings and Curses, to befall and afflict both the living and the dead, as He within this sphere of influence holds dominion over both.

The Black Cross of this Station of Nod is the one that the Three Steps of the Calvary/ Gulgaltha, for us, lead to, being linked to the one that upon the skull of the First Human Murdered sowed into the land established the point of entrance to the chthonic realms touching the Nahemothic ones and so through the cursed earth that drank Abel's blood enabled kelim-shattering empowerment to and from the aspects rising up from the Nahemoth, with which the earth of this world at its underworldly nadir had been wed in a maledicted union.

Thus by the Sacrificial Blood-Covenant between Qayin and the Elohim Acherim, sealed through the establishing of the Crossing Points of the Black Light into the realm of Thoughtful Creation, the liminality established via the unfated death and burial of the first human dead remained opened through the first cemetery and spread out through all the other Places of Skulls following it, making them all into potential Points of Crossing to the Nether *and via that route to the Other Side. Thus within the more esoteric settings and at the zenith of the mysteries* of this Station of Nod the Blackness of the Cross must be understood as the Other Light contrasting with the White Darkness of this world, making this Mark of Qayin's Exile, reflected back upon the earth He was cursed to wander, into a Cross of Purest Salvific Light.

The Cross-Bearer aspect of Qayin in Gulgaltha is thus a Harbinger of Acosmic Deathly Disruption and thus also a potential Liberation, wielding power as the Lord of the Black Acre of the White Flowers of the Dead, going forth by dark as the binder of souls and liberator of Spirits, holding His thorny wand-sceptre with its tip ever stabbed into the soil of the first grave, channelling from it the virile force of Unfated Resurrection and Un-Death, casting its shadow as far as to the last grave still undug.

This Crucifer aspect of our Master governs as already mentioned all the Ghost Roads and tracks via which the dead travel and through which the living can enter their realm in order to gain the powers and knowledge of the dead while still alive, but He can also block all such paths, in order to close off a place or person from the reach of the dead, or for example in connection to certain malefica hinder the projected soul of a living from fully finding its way back to and be reseated within its living body and so cause Soul Loss of different kinds, meaning of course that He therefore also can cure such afflictions.

By this Cross-Seal the actual Central Black Cross of the Cemetery, where such fundamental symbol has been erected and can be found, can become sanctified by enlinkment through a projected aspect of its traced form properly activated upon the ground. In the light of such activated form of this Cross-Seal, which should with its central arrow point to, or even touch if possible, the base of the cross that one intends to consecrate. The actual projection of the powers of the Master manifested can then take form as a ritual marking transferring power from the seal upon the ground to that which is marked, for example via inscription made upon the standing cross illuminated by the Flames of Qayin, creating so a fetishistic point through which many rites can be conducted, as such a standing symbol becomes an opened crossroads, while also representing the Master's presence and a point of direct communion within that cemetery.

The working of such consecrated and marked cemetery cross should in essence reflect those of the Cross-Seal of this Station of Nod and the general offerings and approaches of activation should also give suggestions as to how one properly can cultivate such enlinked cross-fetish. By this outlined approach for consecration through enlinkments the Cunning should also figure out different ways for the consecration of not only crosses but also crossroads within Gulgaltha, seeding the earth with reflections of the Cross-Seal, where permanent markings otherwise are not possible, opening them so up, via effective activation and consecration, as direct Points of Manifestation and Communion with the Master and the Legions of Gulgaltha serving His cause.

In a related manner many tools, talismans and fetishes meant to embody and channel such Station-Specific powers are upon this Cross-Seal consecrated, to embody its virtues, some examples being scrying or gateway mirrors, ritual chalk, altar-crosses and necromantic wands. The cemetery element otherwise related to this Cross-Seal is soil harvested in the Master's name from the four cardinal points, or depending on the nature of the work the points in-between them, plus the quintessential soil from the centre of the cemetery, which when employed ritually constitutes as an element of enlinkment to the Great Black Cross of Gulgaltha, which the Master in His Crucifer aspect manifests, draws and projects power through.

Because of the liminal threshold that this Cross-Seal opens within all contexts of its correct employment it becomes also a most potent means through which one can cross any place, person or condition with the influences of the Master and the Legions that He cast as the

Shadows of His Cross and is both a tool with which the Dark Dead are conjured or the Mighty Dead are communed with, depending on intention, context and exact application.

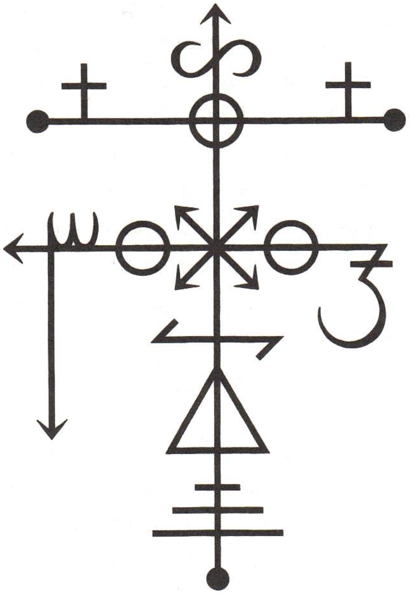
It is also by this cross that the Ghost-Famuli serving the Qayinite can be 'Given Path' and for example sent forth by night to enter the sleeping minds, or even bodies, of targets, as it is during sleep that the living condition most closest resembles that of the dead and it is the time when focused intrusions from the dead can affect in their fullest, and based on this understanding this seal can be further employed for one's own gaining of path, like for example by sleeping in the light and shadows it casts when activated in order to seek oneiric communion with or oneiromantic answers from the Master, but in such cases for the best and most secure results a seated and fully ensouled fetish of Qayin should be placed at the centre of the seal and one should sleep armoured with the Rosarium of Gulgaltha and with the head close to the uppermost arrow point of the seal.

In similar contexts the large traced form of this cross can be activated to become the Crossroads of Death one enters, stands or takes seat upon in order to partake of the Blessings and Curses of Qayin and through them, either directed inwards or outwards, creates changes in accordance with will, if such will is in harmony with His. In such settings one can meditate, invoke, commune with, evoke or otherwise work with the forces of Gulgaltha and attain through them both Power and Gnosis. If such workings are conducted within a cemetery they will yield the best results, but even outside of such sacred loci this Cross-Seal will still be connected to the enlinked forces, if properly activated and empowered, by for example the inclusion of seated fetishes or talismans within its working, so that direct contact with Gulgaltha in such alternative manners still becomes maintained.

5

The Fifth Station of Gulgaltha

The Cross-Seal of Qayin Dominor Tumulus



The fifth Cross-Seal of the Gulgaltha Line is that of the Lord of Graves, the Master of the Burial Mounds and Tombs and the Owner of the First Grave, being the aspect of Master Qayin governing the grave itself and the powers focused therein, in the sense that He controls that which He had sowed within it and as He had, by force and will, put it down He also could make it rise to serve Him as a Shackled Dog, ever at His heels when walking within and upon the boundaries of Gulgaltha, showing that He holds total sway over the buried, from the first to the last, in accordance with the propagation of His ever-flowing power, owning not only their corpses but also holding mastery over their souls, keeping them down or making them stand and walk to do His bidding and serve His good cause.

By this Cross-Seal the aspect of the Master as the Lord of the Barrows of the Dead governing all workings with the graves is manifested and reached, making it thus a seal strongly linked to the first Cross-Seal of this line, which sometimes even is used in unison with it to manipulate spiritually the physical elements and powers of the graves and that which is sowed and harvested there and can in certain settings, after insight and license via work with the preceding Stations of Gulgaltha, have been attained from Qayin, even be linked up and combined into a unified seal with which some of the "heavier" workings related to graves can be securely and effectively carried out. Within such context of 'Crossing the Stations' one can at the heights of such operations, within the most demanding or complex settings, even unite three out of the four preceding Cross-Seals with this one, by connecting them through their lower vertical Spirit Points made to overlap as One, in order to create a Grand Cross for a most potent Crossing of Power.

(This mentioned approach should be contemplated and taken to heart, as even if only mentioned once and in this one Station specifically, it may be of relevance and applicable within many other contexts of the workings of Nod, thus let the wise and the cunning remember and carry these instructions also into other Lines and Stations of the Crosses and Crossings of Nod.)

This is also a Cross-Seal for the rites of Grave Meditation within the Qayinite context and by establishing it upon the grave of a chosen dead one can take seat at its centre in order to by the powers of the Master strengthening and focusing one's own Will and Spirit take control of the dead below, for the sake of communication, interrogation or any other working demanding such direct contact with the dead, or within more advanced settings in order to channel certain powers and attain insight via the experiencing of death while still alive by the possessing of the senses of the dead in such settings and sittings, but for all these grave workings one needs to have first attained certain empowerments and protection/security, as it otherwise very easily will end extremely badly and cause attachments from the grave which will be hard to later remove.

By the establishment and activation of this seal upon a grave, with a fetish of Dominor Tumulus placed at the centre of it, very effective forms of necromancy can be conducted, but in similar fashion can such a fetish become further empowered by the post-mortem residual force it can harvest from the dead, which in turn feeds certain points that maintain aspects of the fetishistic enlinkments established to the Enduring Soul of Qayin to His Transcendent Spirit, employing the dead as His White Steeds of Returning and Manifesting, emphasising anew His position as the First Possessor of the Dead.

This Cross-Seal governs thus also all fetishistic employment of grave soil, and upon it can for example be birthed a Golem ensouled by a Ghost-Famulus made out of a mixture of clay, grave soil and plant elements and powders possessing the necromantic virtues needed for such work and by the authority of the Master Himself such forms are animated and, often literally, bound and tied into service.

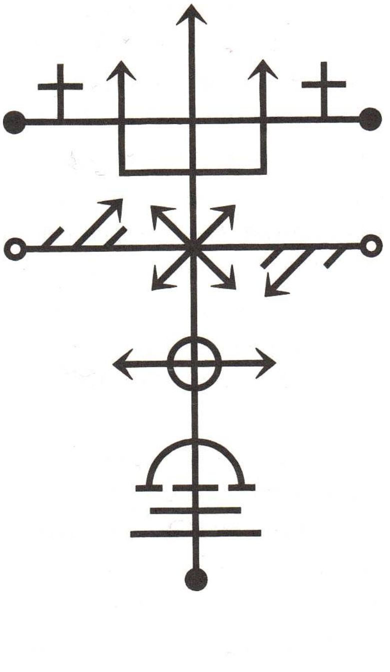
By this Cross of Nod coffins and coffin nails are also specifically worked and consecrated for different ends, as any container or containing element, or force, linked to the grave is under the power of the Lord of Tombs, and as coffins and their nails serve such purposes they can upon this Cross-Seal be consecrated to cause such effects in ways even more focused and potent within the sorcerous context, exerting such influences not only over the dead, to bind, control or even banish them, but also the living, confining them and keeping them under dominant control and/or nailing them down, or forcefully stabbing/piercing them magically, afflicting so their bodies, minds and souls.

That which by the first Cross-Seal is buried or dug up can also often be further worked and maintained via this seal, as it in ways continues where that first seal culminates in purpose and thus the aspect of Qayin that it links to is a most powerful one in connection to necromantic sorceries, like for example when it comes to the sendings of Abel the Black, as it is this aspect of Master Qayin which controls him once he has been set loose to work and He is in similar manner the controller of all other Working Dead and is the one that loosens the chains and cracks the whips when such tasks need expediting, or when such ghosts need to be kept in check.

6

The Sixth Station of Gulgaltha

The Cross-Seal of Qayin Umbrifer



The sixth Cross-Seal of the Gulgaltha Line is that of the Bringer of the Distorted Shadows of the Cross, the Darkener and the Lord of the Legions of the Obsessing and Obsessed Dead, being an aspect of the Master that first wielded the powers of the dead as weapon against the deserving living, letting so justice prevail where law only could serve the corrupt cause of worldly tyranny, this by focusing and directing the misanthropic impulses of the restless dead towards those that would profane His Path, Kingdom and Current, withholding so the light of the cross and instead only dispensing its Shadowing Darkness towards those opposing the Good Cause, establishing thus also Himself at the same time as the possessor of the power to cure any affliction caused by the Poisoning Dead, if He deems their afflicting to be unjustified and undeserved in accordance with His own Holy Grace, acting thus so both as the potential cause and cure of the harshest of maledictions carried out through the Hungry Shades of the Accursed and Accursing Ones of Gulgaltha.

By this Cross-Seal the Master is manifested as the Commander of the Dark Dead and through it the chains binding the Bloody Ones of the Cemetery are loosened and made instead into nooses with which to bind unto suffering, or hang until death, His enemies and those of His faithful children, as the aspect of the Master represented by this signature incorporates the essence of the Eversor within Himself, casting it forth as the eclipsing force extinguishing the finite flame of life within those that would block or desecrate His Path of Gulgaltha and by the blood of the living so water the Acre of Bones, to bring death to the living and give life to the dead serving as His Legions within a specific context pertaining to this Station of the Cross.

This cross of the Caster of Baneful Shadows serves within the initiatic context not only as a weapon, but also as a Point of Attainment of Purification and Gnosis, as its blessings eliminate all maladies caused by parasitic ghosts, effectively tearing them away and returning them to the darkness where they belong and in other contexts grant inspiration by the Hidden Light casting the shadows and offer His wise counsel in regards to the mysteries of the nadir of the cross, showing how to trample upon those that otherwise could drag you down, gaining the means by which to ascend if needed by climbing the corpses of your enemies and within the more spiritual context how to rid yourself of attachments that otherwise would make of you a Dark Dead, instead of the post-mortem stature of a Mighty Dead which is the goal strived for if following in the footsteps of Master Qayin.

For malediction the enemy represented by and bound within an effigy can be either stabbed by the piercing arrows of this cross or become crucified upon it, placed for example at its X-centre to rest upon a pile of cemetery soil linked to one of the baneful categories of the Dark Dead. The Cross-Seal, which within such context is established far from one's own home, ideally within a desolate cemetery, is watered with the blood of a suitable sacrifice bringing life to the work via the power of death and the fumigation is accomplished by the burning of incense mixtures noxious to all but those one seeks to set upon the enemy. Such work is focused via petitions and conjurations, plus pacts made to promise payment when the target has fallen in the desired fashion, and all is left as a feast for the Hungry Shades, letting so the target become taken by those that come to feed.

If the work is instead focused on the exorcism of the vampiric dead the person that is to be cleansed is to be placed standing at the X-centre of a large form of this Cross-Seal drawn with chalk enlinked to the Master upon the ground. An egg is then placed in front of each of its seven arrow points, and after the proper activation of the seal the patient becomes sprayed with cleansing tinctures, cigar smoke and fumigated with the smoke of suitable incense blends containing elements offensive to the Dark Dead, consecrated and re-enspirited in beforehand upon the suitable Green Point of Qayin, which are burnt within three different braziers each placed upon one of the three circles of this Cross-Seal. After the work has been concluded with the giving of proper prayers to the Master and conjurations to those that are to be bound, the forces exorcised are coerced, by some proper ritual technique suitable for the specific case at hand, and directed to become trapped within the seven eggs by the power of Qayin that at such point should pervade all that is in contact with His activated seal. The eggs are when the work is conducted wrapped up in pieces of black cloth in beforehand washed in rue tincture, or in seven pieces of aluminium foil, which then are taken to a cemetery and buried as a feast for the Grave-Grim, together with other suitable offerings to pay for his services.

Amongst the sorcerous applications of the powers of this Cross-Seal is the ability to by the grace of Qayin let the dead possess the living, to cast shadows of the dead upon the living, in order to overshadow their minds and souls and by the powers of the dead in such manner control, manipulate, affect or afflict them. Such installing of the influences of the dead could for example be focused enough to place specific malady or obsession arising from a chosen dead within a living target, such as a sickness with which the dead had been afflicted while still alive, an addiction it had been enslaved by, a fear or other weakness that had tormented it or any other such traits that could be desirable to transfer into the target of malefica, establishing so a means through which such target can be made to follow in the footsteps of a Dark Dead.

For opposite goals to such malicious workings one can also through similar applications, but with focus on the Elevated Dead, within settings aimed at beneficia impart, channel and install virtues from the Saintly and Mighty Ones within one's self or others, establishing this Point of Gulgaltha thus as one with great potential for the causing of all kinds of possessions and influencing, as a shadow is known and perceived by its overshadowing of something else, thus in all aspects the Master at this Station is an Eclipsing Force that in one way or another and for one end or another overtakes and subdues by the power of the shadows cast by His earlier establishing and illuminating of the Cross of Gulgaltha.

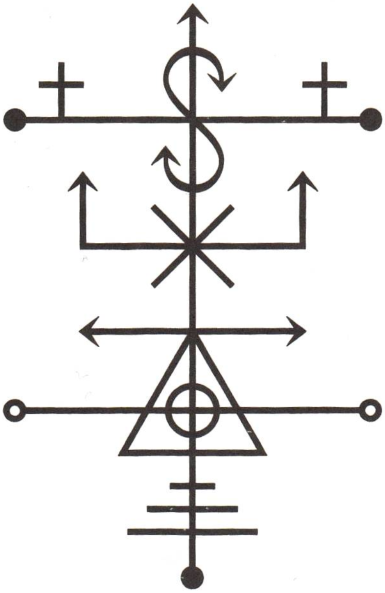
This Cross-Seal has in connection to related themes an even higher reflex which belongs to Qayin as the Baal of that which has come to be called the *'Dibbukim min ha-Hizonim'* in its most esoteric and elevated form, and brings within such context not the profane shadows of the obsessed from this side of the Tehiru but instead the most Furious Host of the Discarnate Spirits upon the invasive waves of Qliphoth, crashing down upon the living in order to cause possessions by the Impulses of the Other Side, casting their Shadows of Death upon the world during their furious ride, connecting so to yet another aspect of Qayin's Hunt approached from different perspectives through the few different Stations of Nod that connect to such manifestation of Deathly Force of Returning Dead.

Such aspects are approachable and comprehendible only to those that receive their Keys to such vast Mysteries directly from the one that truly owns them all and when it comes to these mentioned "Dibbukim from the Outside" one either rides with and breaks the Kelims of Clay and shackles of the natural order through them, or if not in harmony with their cause and essence instead becomes painfully destroyed by them, as they always remove all that which binds one unto life, in different ways depending on the nature of one's attachments, experienced in different manners depending on one's own true nature, will and understanding. In any case their possession always leads to the feeding of the Shadows of Death, cast inside of the creation from the Outside, showing that the aspect of the Master represented here is in truth another reflection of Baal-Tzelmoth, manifesting here within and through Gulgaltha.

7

The Seventh Station of Gulgaltha

The Cross-Seal of Qayin Beatus



The seventh Cross-Seal of Gulgaltha is that of the Saintly Granter of the Beatification of Martyrs of the Serpent's Line, the Sanctified One in Life and Deified One in Death, the Fortunate One that from amidst Death in Fated Life attained Rebirth in and through Unfated Death, being an aspect of Master Qayin which represents the Luciferic Forces of the Sinistral Path of the Dead and Death, shining as the Light of the Black Burning Cross upon the Skull, illuming the Steps and Path leading from this point towards the Secret Centre, granting guidance towards the final Stations leading to the Coronation of Gilded Bones, and is as such a Saintly Saint-Maker, transferring His holiness to those that can refine and open themselves to receive its glory and so rise above that which must be left behind, so that dust returns to dust and fire to fire, granting the means of His own elevation to those that stand before Him cleansed and worthy.

By this Cross-Seal our Master Qayin is manifested as the head of the Seven Generations of the Serpent-Seed from before the Deluge, representing the Holy Ancestral Point of Empowerment and Illumination within the Gulgaltha Line, granting initiation into the mysteries of the Mighty Ones and coming forth by the lasting enlinkments within this Station of Nod as the Saint of Saints, before which the blessed ones bow to receive benedictions of the One Better Than Us All, holding not only the secrets and powers of those Seven Generations before the flood, but also those of the Enduring Ones, through the Nephilimic Lines, established after the flood, and all of them are blessed sevenfold by Qayin Beatus, both amongst the living and the dead, as they all continue to serve His Cause.

There is thus great potential for the Quickening of the Blood, the Stirring of Spirit and the Joining of Flames ignited from the same source and as such the powers reached at this Point of Nod are essential when it comes to Necrosophic Attainment of Initiation, Elevation and Gnosis, as the ancestral work at this Station stretches to all relevant directions, on all sides, bringing back to the centre of its cross in focused form the Deathless Essence warded by both the Quick and the Dead belonging to the Serpent's Side.

This Cross-Seal channels powers from the aspect of Qayin which leads and guides the worthy ones amongst both the living and the dead, amplifying the light burning within them by casting upon them in blessing His own Halo of Black Light, in order to illuminate and banish the Archonic darkness of life and show the hidden paths leading away from demiurgic incarnation and is thus another signature related to the psychopomp aspects of the Master, opening path for those of the Fiery Blood to return to the Serpent's Side, while blessing those from That Side which would deign to return back into the World of White Darkness for the sake of the illumination, initiation and salvation of His incarnated kin.

Within the context of funerary rites the Beloved Dead blessed by their living kindred can be placed upon this cross, which then when properly activated and further enflamed by the invocations and prayers of the Fire-Born calls upon and petitions the Master to elevate the dead as a Serpent, lifted up from the Sterile Desert of Life unto the Fruitful Gardens of Liberating Death. When the candles upon the three primary points of the cross become fully consumed the dead is given to the pyre, which must first be fed with the bones of the 13 trees in other contexts linked by Tradition to the Mighty Dead.

This Cross-Seal serves as such, and furthers, many rites of benediction and consecration, especially when it comes to the cultivation of the Ancestral Spirits of the Qayinite and Nephilimic Line and is a means through which the worthy and blessed are united across the Dividing Veil so that Necrosophic Tutelage can be received directly from those that already have transcended the clay in order to walk as Black Fire, and by the cultivation of this Cross of Saintly Illumination opened up with a combination of both Qayin's Second and Seventh Keys of Death one may attain the inspiration leading towards Insight-Illumination via the direct experiencing of the Truths championed by the Dead From the Side of Qayin.

This Cross-Seal of the Blessed Illuminated and Illuminating One serves further as a means for dispelling confusion and the blinding darkness of the "I", acting as a Point of Focus for the lofty principals of the Spirit transcending the illusions of life and is as such also a great seat for meditation and contemplation of the mysteries, opening the Eye while closing the eyes and silencing the mind within required contexts, strengthening concentration upon that which can lead to Necrosophic Attainment and Gnosis.

The seventh Cross-Seal of Gulgaltha grants many boons when correctly opened with the Seventh Key of Qayin and can for example serve as an ideal Point of cultivation for the rites conducted on the 1st of November, when the Saintly aspects are venerated and lights are offered in devotion in order for their reflection, when returning from the side to which they were given, to become received as further Enlightenments, Empowerments and Elevation of Spirit, by the grace of the Holy Ones, sanctified not by the Church of the Shepherd but by that of the Reaper.

In such settings divinations performed directly upon this Cross-Seal can also serve as a great means for communion and communication, as such direct route to the sacred can provide the clearest answers, if the one asking the questions be worthy of such audience, with different forms of scrying in fire, smoke, water, mirrors, crystals or black stones being amongst the most suitable approaches within such specific settings, while also to offer one's self upon the cross as a medium for the Discarnate Ones to return through can also serve splendidly, if one be gifted with the ability to invoke and receive Spirits in such manner.

Through this Seventh Station of Nod, contrasting the overt darkening attributes of the sixth one that preceded it, the Benediction of the Serpent Elevated and Elevating On High is attainable, underlining the beneficent and beatific attributions of the number Seven within the Qayinite Context, showing that here the Light is Shadowless for those that can attain it, promising the Sevenfold Blessing of El Acher gained and dispensed by Qayin to the worthy, in opposition to and for the overcoming of the Sevenfold Archonic Curse meant to defeat and enslave the Generations of the Black Flame.

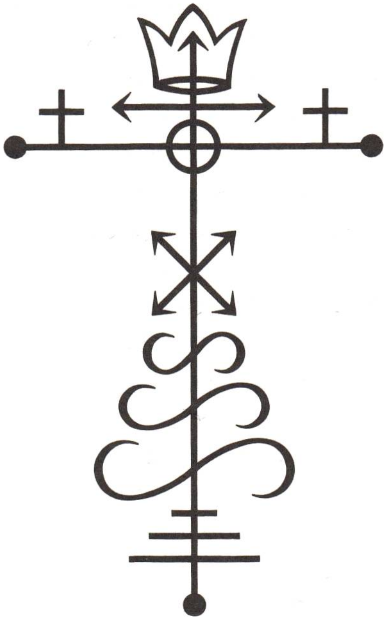
Because of the benefic attributes of the aspect of the Master related to this Cross-Seal and Station of Nod it can also serve very potently when it comes to the empowerment of any amulets or talismans meant to either bring wisdom or grant protection, as Qayin through this

Point is a great benefactor of the faithful, especially so within the realm of the dead and in connection to the workings of the graves, as in contrast to His preceding work as the Darkener here He through this seventh Cross-Seal acts as a Son/Sun of Satan turned into Lucifer, bringing light to those that can see where the blind only will perceive the darkness of the dead.

8

The Eighth Station of Gulgaltha

The Cross-Seal of Qayin Rex Ossis



The eighth Cross-Seal of the Gulgaltha Line is that of the Monarch of Bones, the King of the Osseous Throne of the World-Cemetery and Master of the Crystallized Essence of the Dead, being the aspect of Master Qayin as the sanctifier and re-ensouler of the bones, who by the unnatural addition of Azoth makes gilded the white bones, infusing them with the Reviving Chthonian Solar Force illuminating the Great Below, and so elevates the Spiritual residues or sparks lingering within them, employing and disclosing so the Necrosophic Alchemy through which Sorcerous Gold is obtained from the dead and through death itself, by which the dead are blessed and the living empowered through them to strive towards sovereignty and liberation.

By this Cross-Seal our Master Qayin is represented as the Harvester of the Fields of Bones, the wielder of the Light and Shadow contained within and reachable through the excarnated corpses of the dead, adjusting and employing their powers through that Crop of Gulgaltha in order to allow them and Himself to bridge over to and influence the world of the living, employing skeletons as the vessels both containing and receptive for the Fire of the Dead, both in its natural share and in its granted unnatural addition, with which He illuminates, empowers, controls, blesses and curses in accordance with His Good Cause and Just Decrees, possessing so influence over the living expanded from the Crown of Gold signifying power in life to and through the Crown of Gilded Bones, representing such power elaborated and maintained even in death and through the dead, in this Station of the Cross specifically via the Spiritual enlinkments remaining of the physical Kelims of Life after they have been shattered by Death, speaking thus specifically of Necromantic sorcery and related mysteries.

It is also this aspect of the Master that Crowns the Dead by riding them as His Bone-White Steeds, meaning that by the seating of a fraction of His own essence within their osseous remains He coronates them in Atazothic Glory and elevates them as He descends upon and through them, mounting them in accordance with the forceful flow of His own Current, reversing life towards death and death towards resurrection and Unfated Rebirth.

Upon this Cross-Seal human bones are therefore specifically worked in order to become blessed by the Grace of Qayin and so be fit to receive and be ridden by the Tamer of the Skeleton Steed, creating suitable receptacles through which His Enduring Soul can gather focus, gain foothold and manifest as an enlinkment to His Transcendent and Perfected Spirit and facilitate the refining process leading towards coronation or/and the change/addition of one crown with/to another, expanding power and dominion within the realm of the dead echoing its might into the world of the living.

The aspect of the Master presented via this Cross-Seal is the first in a Triad of His Highest Attainments and Royal Mastery established throughout the realms of the dead by esoterically connecting with the forthcoming Points of Baal-Gulgoleth and Baal-Gulgaltha, showing within this context also links to one aspect of the Necrosophic-Luciferian Mysteries of 'the Triple-Tongued Flame of the Underworld', which at this Station of Nod are both concealed and revealed and by such powers guarded and hidden here also the Serpentine Ancestral Points are tied into, maintained, activated and opened in order to either aid the transcendence of those on this side, or enable the Wrathful Salvific Return of those Mighty Ones from the Other Side.

Besides being a Throne of the King of Bones, a seat for His manifesting, this Cross-Seal is likewise a Gate of Qayin, acting as 'a Point of Riding Forth Upon Skeletal Steeds' for also other Mighty Dead crowned in the likeness of the Master, all being of His Fiery Blood returned to His Black Fire, and is as such another Spiritual Crossroads by which the ancestors are manifested through the relevant element and communed with and their inspiration and guidance received through, all in His name, by His Power and through His Grace, as it was indeed He that First Tamed the Horse, in all of its three forms; terrestrial, chthonic and celestial.

In a manner related to how this Cross-Seal seats portion of Qayin's boundless powers upon the bones of the dead, both within the talismanic, fetishistic or necromantic workings, so can it also affect similarly through the bones of the living, when such man or woman first has been initiated, empowered, blessed and made worthy upon this cross. By such Riding the Living Bones sacred possession can be induced, during which the Darkness of the Ego becomes banished by His Light, awakening the Self to become closer to and more like Him, by shifting Spirit's focus from Thoughtful Forms towards His Thoughtless Essence of Divinity within and without.

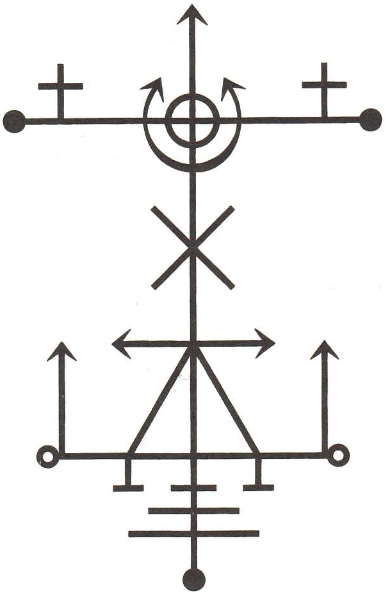
This signature of Qayin's becoming in Gulgaltha is also one of the greatest for the commanding of the denizens of the cemeteries and can empower talisman reflecting its form for the sake of protection against and power over all such souls and Spirits, and at the same time draw strength and authority from their King, making sure that one's will, if in harmony with His, becomes enforced law amongst the dead, breaking all those that would not bend to it, inviting the Light from the Zenith of the Calvary Cross in order to overpower, command or banish the darkness that lingers at its nadir.

It is therefore this Cross-Seal that also most potently can aid in the re-ensoulment of human bones, when their ritual burial and later exhumation are intended to ensure that they hold the kind of ghostly force needed for the work that the osseous elements are intended for, as when this Cross-Seal of the King of Bones is established and activated over the place of their burial nothing but the specific kind of soul one conjures to be seated within them can take hold unto or remain within them, as the power of the Master ensures that nothing but that which is summoned in His name and by His power flourishes through such osseous seeds sowed and cultivated under His sign of the Crowned Cross.

9

The Ninth Station of Gulgaltha

The Cross-Seal of Qayin Baal-Gulgoleth



The ninth Cross-Seal of the Gulgaltha Line is that of the Lord of the Skull, the Highest Head of the Mighty Dead and King of the Death-Masked Legions of the Cemetery, being the aspect of the Master that acted as both the Decapitator, Sower and Harvester of Heads, separating mind from thought and Spirit from body, liberating from limitations of finite life by sowing the seed of unfated death, igniting the unnatural flame of reanimation within the skull reaped from the field of the dead in order to establish Necromantic Oracular Points through which the living cultivate the dead and the dead in turn grant Necrosophic Gnosis to the living.

By this Cross-Seal the aspect of Qayin as the Holder of both the Terrestrial and Chthonic Powers of the Star Algol is manifested, coming forth as the reflection of the astral Perseus, holding within this context instead of the head of Medusa the Skull of Abel, through which the lower animal soul of the clay-born Other, opposed to the Fire-Born Self, was subdued and made to serve as His hound and prime servitor of Gulgaltha. As such a seed of destruction is found in the reversed side of the coin cut from the skull of the dead when the powers of this seal are employed, as it can easily make people lose their heads, minds and lives, causing when employed intentionally for such ends, or just employed improperly, terror, confusion, loss of control and focus and madness, leading most often to a most unworthy death, devoid of all glory and power, leading to the creation of another Dark Dead.

This seal can consecrate skulls to talk with Qayin's Voice, indoctrinating the dead with His wisdom so that they can speak with His silent words heard only by one's own Spirit, but in such contexts the skull must have first gone through the process similar to how bones generally are placed beneath the eighth Cross-Seal within the cemetery soil, but this time instead under this seal of the Lord of Skull and there remain physically under His power and Signature of Spirit for seven nights, during each of which the Cross-Seal must become fully reactivated at the latest hour of Saturn and conjured to hold the power of the Lord of Skull.

After these seven nights the skull can be ritually harvested, in connection to the giving of proper offerings, and brought back home in order to become filled with a corresponding load connected to the Gulgaltha aspect and marked with this specific Cross-Seal of the oracular skull. When employed this skull must be seated at the correct central point of Baal-Gulgoleth's Cross-Seal marked with consecrated necromantic chalk upon a suitable surface, which then is activated in traditional manner, with the addition of the Seventh Key of Qayin Formula Incense burnt for the extra fumigation and a white candle inscribed and dressed with the same key placed and lit directly upon the calvaria of the skull, at the X-centre of the correctly marked seal that crowns it. (Omitted details, such as the elements for loading and the tinctures for washing the skull, must be obvious to anyone considering rites of the skull, such as the one here partially described, as if such required level of Necrosophic Gnosis be lacking workings such as these are not even approachable and will lead to nought but the accursing side of the flipped Coin of the Dead of this Station of the Cross.)

Within other fetishistic or talismanic setting, when a whole skull is not employed, still the main element for the creation of Qayin Baal Gulgoleth's most potent enlinkments is always a piece of the cranial bone, either from one skull, if in proper size and shape, or if a mixture of pieces or powdered bones is instead used then from three or for the most powerful talismans from seven skulls, which all must, in beforehand of course, have been purified and blessed in traditional manner via ritual burial, establishing and activating of the Cross-Seal of this Station of Nod and the giving of offerings, conjurations, and prayers, with ritual exhumation concluding the primary step of attaining the desired qualities needed within the bones meant to enlink to and partially seat Him.

If the cranial bone is in one piece and from one skull it is either shaped into a proper form by the way of carving, so that it for example assumes the shape of a crowned skull in order to indicate the level of power it shall possess and grant amongst the other dead, or if it is for example cut out in a circular coin shape, or other suitable geometric forms such as the triangle, quadrate or that of a pentagon, one can directly upon its surface with consecrated paint or ink draw the shape of a Skull bearing on the forehead the Seal of the Mark of

Qayin, the Cross-Seal itself or any other written words, formula or symbols that specifically focus upon Qayin as the Lord of this Ninth Point of the Gulgaltha Line. These kinds of talismans often receive a stabilising, focusing and empowering load consisting of necromantic elements, such as the soils and herbs that in the correct manner and quantity can strengthen all enlinkments and hold open the points of Manifestation for the Master, plus the relevant seals inscribed upon small copper sheets which after consecration are rolled into tight scrolls and added to the load which is to be sealed upon the back of the bone with some form of suitable resin, or in some other worthy and practical manner.

If the powdered bone from skulls is instead employed such crushed pieces of skull bones must be ritually mingled with the other relevant powders linking to and empowering the influences of the Lord of Skulls and then by the addition of proper Quickening Tincture a kind of paste must be created which can be used to for example fill a suitable locket or other talismanic container, some of the choicest being those directly harvested from nature, such as husks and shells of different kinds. While the mixture is still moist the mentioned Seal Scroll Talismans can be inserted into the powerful mixture to let their forms and attached virtues become as one with the whole. Such talismans are then given final consecration upon the Cross-Seal and become both practically and magically sealed to purpose, through different means and techniques depending on the chosen approach and the specific planned mode of application of the talisman.

Such talismans made of Cranial bones become in ways as the miniature versions of the actual full oracular Skull Fetish of Baal-Gulgoleth, lacking certain virtues, while possessing a few others, as their small size makes them much more practical when it comes to their carrying and outdoors employment, allowing the Skull-Bearers of Qayin to for example conduct different rites upon and within loci that otherwise would be unwise to visit while carrying a full human skull, such as cemeteries, temples, churches or other places where such talisman may be brought in a concealed fashion in order to act as a hidden source of power that one by the Master's enlinkments in a most potent manner can employ for the tapping into, channelling, manipulating or otherwise causing influence within the natural currents of such place, in ways that can be made to fall under the aspect-specific dominion of our Master.

As Master Qayin in this Station of the Cross holds power over the head of both living and the dead He can also through it possess the heads of those that He finds worthy of His illuminating influences and inspiration, making this Cross-Seal one of the seats of meditation and invocation, imploring the Master to accept one's own head as a living offering, to become filled with His Light, Will and Liberating Silence of Thoughtlessness. The results of such rites vary again based on one's position upon the path and level of initiation and as always arrogance and self-delusion lead to all but that which should be desired, it is therefore important that the Skull always is made worthy before the Master is invited to dwell within it and that which took seven nights in the cemetery may take seven years when it comes to the proper preparation of one's own head, before one considers it worthy to be given as sacrifice to Him whose Throne is adorned with the skulls of the most wise.

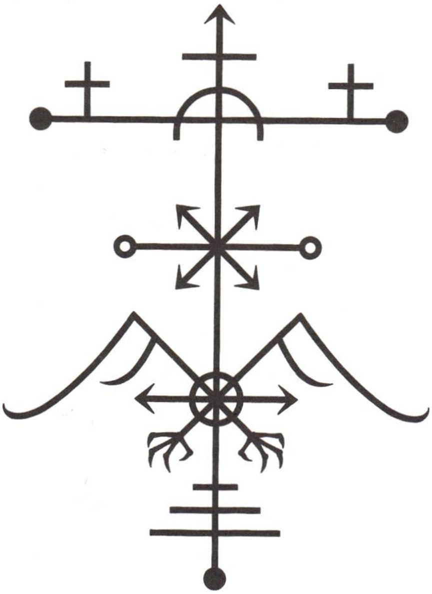
Related aspects shifting from zenith to nadir can within the contexts of Necromantic Sorcery be focused on the workings of the most elevated share of the Obic Force, being the Lingering Azoth of the Dead, connecting to the intellectual trace remaining related to their minds, enabling so at the heights workings related to attainment of knowledge and wisdom, which with reversal of poles of the cross also can be directed towards mind alteration, mind reading, memory manipulation and thought disruption, when for example such Powers of Skulls cultivated within the less lofty setting become directed towards the targeted heads of the living.

Many are the other applications of this aspect and Cross-Seal of the Master and as one realises the different context within which the skull as symbol, or as the physical seat for the mind and the six senses of both the living and the dead, can be of relevance one also learns to connect other related workings with this Cross-Seal of Qayin and so attain by His Grace and Power many wonderful virtues related to the stages of Necrosophic Attainment connected to this Point of Nod.

10

The Tenth Station of Gulgaltha

The Cross-Seal of Qayin Orebel



The tenth Cross-Seal of the Gulgaltha Line is that of the Raven Lord of the Cemetery, the Black Winged Concealer of the Secrets Buried and the Taloned Ravener of the Dead, being the aspect of the Master Qayin initiated in the arts of burial by the Raven Angel of El Acher, teaching Him how to open the earth as the hungry jaws of the Nahemoth consuming and concealing the corpse of the murdered so that not even the Demiurge could find it, was it not for the cries of the then still untamed soul of Abel lamenting his own slaughter by He of Fire that had mortified his mortal clay, necessitating so the mastery of the arts of surmounting, conjuring, controlling and even predating the dead if need be, by the reverberating effects of that first burial, which at this Station of Nod is fully mastered and perfected by the Raven Winged and Taloned Enshrouder and Snatcher of Souls.

By this Cross-Seal our Master Qayin manifests within Gulgaltha as the Raven Lord of Thoughtless El, being a terrestrial manifestation of the Ravens of Death and Dispersion reflected into this side of the Tehiru, taking throne upon and through the places of the dead, possessing and dispensing here sorcerous powers connected to a point of mastery of the different forms of Shape/Shade Shifting focused upon in connection to and within the realms of the dead, which are for us all accomplished through the powers of Qayin, as in the likeness to how He at this stage and aspect assumed such forms and powers, so can the ones reaching this stage within the initiatic context also achieve similar elevations through Him.

The Black Winged Shadow cultivated and assumed here as the enspirited astral shape, or Eidolon, is considered to be made of the souls of certain dead woven together as to form the feathers of the Ravens of Gulgaltha cloaking their Master, and does as such possess ravenous qualities that make them potentially vampiric in the sense that they need unnaturally obtained life-force in order to maintain their potency, preying not only on the living but also on others amongst the dead, to add their Obic force into their own via the assimilation of their shadows.

Such aspects are thus also effective vehicles and means for workings related to Nocturnal Assault Sorcery within the lowest spectra of their and His workings through this Point of Nod, but which at the loftiest levels related to such mysteries also become a force through which the Raven of Gulgaltha can reach back to the source and cause of its essential being and so Become the Ravens of Death and Scattering, freeing the Spirit that they upon black wings carry forth from the White and Black into and towards the limits of the Red and Black Line and the Oreb Zaraq of Sitra Achra, where the Atazothic quickening of Fiery Blood sets their wings aflame with the Fires of Spirit Unbound, and raven so transforms gradually into Dragon-Fenix Rising.

When it comes to the nadir of this Cross-Seal and its black sorcery related to the raven aspects donned here another major aspect is that of the Raven's Talon, representing the power of Soul-Catching, Snatching or Steeling, being a means by which to forcefully cause enlinkments to the souls of the living, like for example when effigies are to act as direct points of contact to such target, or when the dead are to be hunted and trapped within different contexts where such workings are needed, as the sharp sickle-claws of the Orebel form a most pernicious tool of such harvest, whether it be the tool of the Master Himself when beseeched to lend aid, or when one has attained the empowerments needed to assume such forms in His shadowed image. Within such workings the talons outlined within the Cross-Seal mark the points upon which links to the target are placed, as to actually employ them for the capturing of the soul of the victim.

In similar fashion the whole of the Cross-Seal, when cast in proper size, can become the direct means of influence also upon one's own self, by taking seat at its centre, and merge with it on all levels possible, for example in connection to invocations, meditation upon its hidden essences, the attainment of ecstatic trance through the seething of Holy Blood by its fires, soul projection and shape-shifting, during which the soul in its flight is moulded into the shape of Orebel by the auric filter of the activated Cross-Seal through which it must pass, ascend or descend.

Another virtue of this cross, step, station, point and signature of Qayin is that of cloaking and protective invisibility, granting access to astral realms where the living usually would not be able to enter and return from, and within the more mundane settings granting a deflecting covering shadow, turning both the glances and the light by which the profane see away from that which it is meant to veil and defend. There are as such many links between this station of Nod and that preceding one of Umbrifer, as the *Umbra* is also here in different forms entered into, cast and assumed as both shield and sword, disclosing also that a certain Point of the Pesha Line also strongly intersects with these aspects, as well as a most powerful Point from the Dam Lahat wa-Aur Shachor Line, as most forms of worldly invisibility employing the *Umbra* in one way or another utilise the Shadows of the Dead and Death cloaking our Master Qayin.

As the raven is the Clear-Sighted Bird of Death such clarity regarding the mysteries concealed in Gulgaltha can here by Qayin's Eye of the Raven of God become seen through and disclosed, leading to further empowerments via Gnosis and the opening of the Eye of Self, manifesting within the more mundane levels as Spirit/Ghost Sight and on the highest levels as the Piercing Glance, cutting through the entangling illusory web of Archonic order, while showing the path leading beyond all such restrictions, all this within the specific context of Qayinite Necrosophy and the application of the Obic force of the dead for the sake of Atazothic empowerment and transformation.

The Oreb ha-Gulgaltha are hence at the zenith of their mysteries to be understood as the Black-Winged Spirits of the Risen Dead In Flight, attaining as Orebel liberation from the grave of clay-born life in order to fly towards higher points of post-mortem transformation, or in the case of the living attaining such empowerments enabling them some of the freedoms of the Lawlessly Ascending Dead, before the actual fall of the Fiery Scythe. Such transcendental attributes and potential relate also to the numbering of this Station of Nod as the tenth, pitting it against the Sephirothic forces of that number and placing it in direct opposition to their cause of restriction and reincarnation by the closed circle and cycle of the ten, offering instead a way to break free from the shackles of cosmic life and death by introducing the Chaos of Eleven, manifested within and realised through each Point of Qayinite Becoming, offering so always as the antithesis the means for the overcoming of its counterpart.

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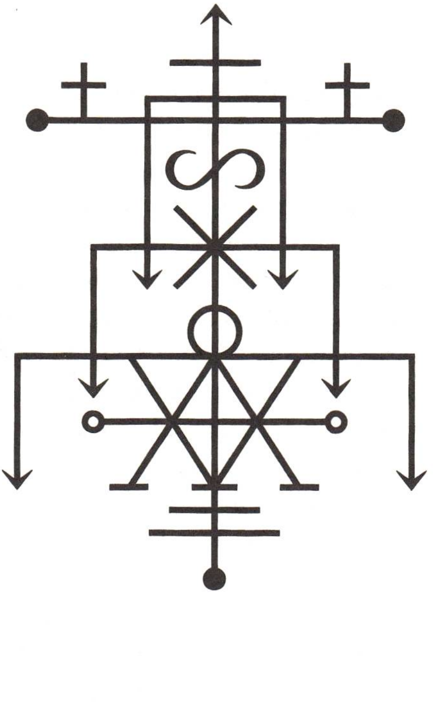
11

The Eleventh Station of Gulgaltha

The Cross-Seal of
Qayin Baal ha-Doresh el ha-Metim



The eleventh Cross-Seal of the Gulgaltha Line is that of the Master of All Necromancers, the Lord of Necrosophic Sorcery and the First Initiator of the Cult of the Dead, being the aspect of the Master Qayin that instructs and guides those who in His name and by His powers seek the dead in order to cause changes in life, as He is the First Awakener of the Dead and Binder of Ghosts, whose arts made the lowly dead of the clay-born race more useful in death than what they ever had been in life and established the means by which the Mighty and Blessed Dead of His own Bloodline of Fire could be reached even after their escape from the prison-vessels of life, so that the wise and cunning via His Arts of Necromancy even today can seek His and their wise counsel, power and aid.

By this Cross-Seal our Saint Qayin is manifested as the First Master Conjurer of the Dead, and by its powers the dead are made to rise from their graves to serve, or if needed be put down back into the grave, if they for example be unruly and troublesome to those that know to recognise their unseen influences in the realm of the living, and it is both a signature of binding and one of liberation and elevation, as it holds Qayin's authority over them and can bless or curse the dead in accordance with His just decrees and the will of His faithful. Not only are the three steps of the Cross of Calvary, in this case functioning as a Ladder of the Dead, climbed through this seal but also the Seven Locks of the Grave are opened, not only to allow the dead access to the living but also in order to open the way for those that seek the dead, their powers or even entrance into their very abodes.

This Cross-Seal of the Baal of Necromancers works most effectively in combination with the Seventh Key of Qayin and represents the Master's attainment of not only Self-Mastery but also dominion over the souls of others, both in life and in death, as a soul is essentially the same thing within both conditions, the only difference being its modes of binding and degrees of limitation and power, thus also the souls of the living can by this cross be manipulated, often with the aid of the dead, in order to for example weaken and drain of vitality the bothersome, or alternatively accomplish the opposite and remove from a person deserving aid the stains of the dead, or cast off the attached hungry ghosts that may be feasting upon the life force of the victim.

The practical approaches towards the employment of this Eleventh Cross of Gulgaltha are many but can for the sake of simplicity be explained as being divided into two branches united at the stem, with one being the employment of the Cross-Seal in the direct contact with the corpse or other direct links to its grave (such as grave soil, corpse-cloth, coffin wood, coffin nail etc.), while the other branch works directly upon the soul of the dead, or its Spirit, without the employment of the physical links to the corpse, employing instead mental enlinkments connecting to the astral shell, such as name and other such personal information, photos or just a very focused visualisation establishing an empty sympathetic eidolon in the astral, attracting through its vacuum and the powers of conjuration and focused intention the corresponding soul into itself.

These two approaches embody two different levels of mediumistic empowerment attained by Qayin and thus made available to His faithful via the aspect represented by this Cross-Seal and as one approach is simpler than the other, so is the other, the one not depending on physical links to the dead sought, both harder to master and also more powerful, demanding in return also a greater power from the medium, and is thus the main initiatic goal of this Point of Becoming. When the unifying stem of these two branches is realised one will attain true command of the powers attainable through the three main points of this cross and thus also become another step closer to Him.

In connections to seven-day fasting, nightly cultivation of related aspect and meditation upon its Inner Points one employment of this Cross-Seal culminates in its establishment and activation within the cemetery, where the operator in Qayin's name takes seat at its centre as an Enquirer of the Dead. There the powers of the Master and those of the cemetery, filtered through His Fires, are channelled and, Enflamed by Spirit, the dead are conjured forth by the operator to give true answers, or otherwise serve the Qayinite Cause. In a more extreme form of such working the operator actually sleeps upon the activated Cross-Seal in order to commune either with the Master Himself or the dead with whom contact is sought within the oneiric sphere.

As for some other practical applications of Qayin's powers reached through this Signature of the Lord of the Questioners of the Dead one could mention its applications as the foundation upon which Ghost Vessels, such as fetishes, boxes, urns, bottles or pots, are assembled and sealed with Qayin's powers and authority to act as the vivifying and anchoring Point of Maintained Manifestation of the Ghost Famuli, as it possesses His power, when employed correctly, to awaken in unison and focus all forces brought together for raising and conjuring of the dead. In similar manner this Cross-Seal can specifically serve all workings of necromancy, being the art of divination with the dead, ensuring so that the dead are conjured by His powers and so grant security and accuracy to one's soothsaying through them.

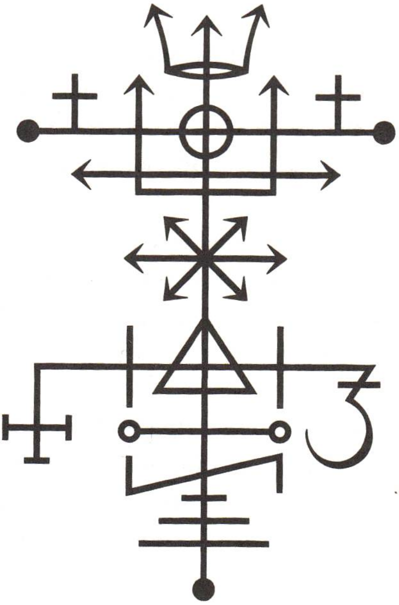
For such contexts the Cross-Seal is most often marked upon a suitable piece of prepared fabric, either representing or actually having been employed as the Shroud of a Corpse (an alternative form of such actual shrouds can be created by the ritual burial and later retrieval of a suitable prepared sheet of fabric within a grave, or in any other point of power within the cemetery), with the aid of ensouled paint, or less permanently with some form of consecrated charcoal or chalk, in a manner that allows one to take seat upon it. Within the Cross-Seal's central small circle, which one should be facing in seated position, the links to the dead are placed and it is within that same space that one also employs one's other chosen means of divinatory communication, creating so a confined point of focus, concentrating the powers of the Master channelled into and through one's self, while at the same time binding and conjuring the dead being questioned, all this directly by and within the Spirit-Current of Qayin Baal ha-Doresh el ha-Metim.

The sorcery of Qayin initiated when He first, at a primary stage within this line, conjured the Ghost of Abel evolved through this Eleventh Cross to the full and complete mastery of all arts of necromancy, controlling not only one conjured dead, but instead the Ghostly Legions Uncountable, bound to the service of His Cause, establishing so this Station of Nod as the Point of Gulgaltha through which Qayin is realised as the First Magister of all the Necrosophic Witchcrafts, acting so also as one's own culmination within related practices, where initiatic empowerments are both reached and received, but also bestowed.

12

The Twelfth Station of Gulgaltha

The Cross-Seal of
Qayin Baal ha-Ateret ha-Atzamot



The twelfth Cross-Seal of the Gulgaltha Line is that of Qayin Coronated with the Crown of Gilded Bones, the Conqueror of the Living and Ruler of the Dead and the Elevated and Elevating One of the Kingdom of Skulls and Bones, being the aspect of Master Qayin that within the initiatic context radiates the both Empowering and Destroying Atazothic Light of His own Deathly Apotheosis throughout the Kingdom of the Dead, holding not only the powers of all the eleven crosses that came before this one, but here also their crowning achievement, expanding so His Light of Spirit established amongst and harnessed through the dead in order to cause change amongst the living, propagating so His own range of dominion in a thirteenfold emanation directed outwards, transcending so the cosmic stasis of the number twelve, as related to the discarnate post-mortem condition, that this station is pitted against.

By this Cross-Seal the powers of Master Qayin in His aspect as the Saint-Maker and the Baptiser of the Mighty Dead, are manifested and made to flow through His Lineage via Initiation, Consecration and Dedication taken form as Pacts placing the living amongst the dead even before the advent of death, making it as a Mark of His Royal Covenant within the Gulgaltha Line, branding with Black Light His Priesthood of the Death upon this Point of Nod, and as such its solemn grandness makes it a very heavy cross to bear, as it signifies the step before final ascension of the Lord of the Black Cross, where instead of looking forward He, and those walking in His footsteps, looks back and gives focus and power to others worthy of partaking of the Azoth of Thoughtless Spirit accumulated, strengthening them so with a branching of their own Grace in an egoless act of sacrifice for the greater good, aiding so the elevation of the whole instead of only its personal fraction.

Upon this cross the bones of the Beloved Dead of one's own Spiritual Ancestry and Lineage can be blessed and both figuratively and literally be gilded and crowned (through varied means), to cause them elevation via one's loving cultivation of their Enduring Souls carrying enlinkment to their Spirits, opening up new paths for their influence, return from or entrance to both sides of the Tehiru and it acts so as a platform for the Aggrandisement of the Dead via the living and the empowerment of the living via the Returning and Blessed Dead, manifesting so and maintaining the Fiery Halo of Sainthood for all those that can reach it.

This is the cross of ensoulment via transference and expansion of the Light of Spirit within this Line of Gulgaltha and thus a Point allowing the succession of His Crown of Gilded Bones to befall mirroring aspects of Himself, blessing that which is created in His own image, whether it be within the context of the crowning of fetishistic kelims or in connection to the living skulls of His descendents of Fiery Blood, within the specific contexts of Initiations conferred and received upon this His Holy Cross of Elevation, crowning the living as the dead and the Blessed Dead as Mighty Rulers of the Living, all in accordance with the Liberating Reversal of the Laws of Fated Existence through the Empowerments and Gnosis gained from participation in His Perpetual Necrosophic Saturnalia, which is something only achieved by walking faithfully in His footsteps.

This Cross-Seal signifies Qayin as the Lord of the Crown of Bones, the Saintly Kingmaker of the Martyrs and the Baptiser of the Heroic Dead, being the Esoteric Fundamental Point, or Key, of the Power of the Thirteen-Star Seal of the Mighty Dead, crowning the worthy and at the same time vesting Himself further by such achievements of those that reflect His own Becoming, this in a synergetic unification of divine elements serving the same End, explaining thus the use of this Cross-Seal also within the workings aimed at the creation of the Ensouling Tinctures of the Master of the White and Black Line.

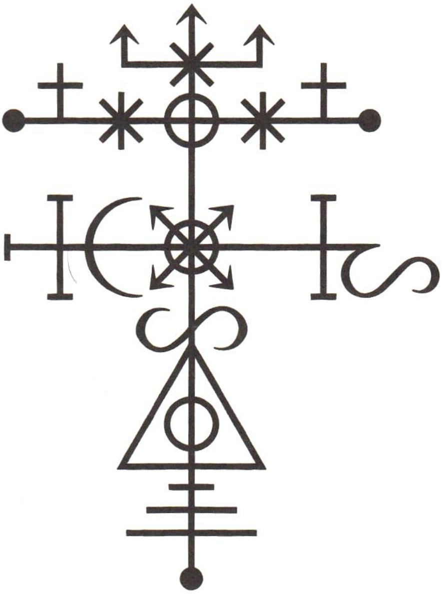
As the high holds sway over the low there are powers beneath this seal that allow it to project not only blessing and grace, but also Bane and the Poison of the Spiritless Dark Dead, stabbing them into the souls of the desecraters of His Path, causing maddening possessions bringing the eclipse of life and a darker form of death, cursing with enslavement instead of the good promise of the investitures reserved by Him for the worthy ones amongst His own faithful kin, establishing this station and its Cross-Seal as one of the most warded ones of Nod, as here the profane will encounter nothing but the Feral Dead, serving as watchdogs at the nadir of His Holy Cross of the Mighty Saints.

This is one of the Stations of Nod that have the most attributes of relevance, but also one of those that do not allow open disclosure, besides that which has been written and hinted at, and initiates are thus instead encouraged to first reach it and then work it and receive Gnosis directly from it, based on that which has been given and that which by then will be further earned and received.

13

The Thirteenth Station of Gulgaltha

The Cross-Seal of Qayin Baal Gulgaltha



The thirteenth Cross-Seal of the Gulgaltha Line is that of the Supreme King of All the Places of the Buried Dead, the One Enthroned Upon the Grandest Throne of Skulls and the Fully Accomplished One of the Fields of Bones, being the most elevated aspect of Master Qayin within the Line of Cemeteries connected to both the lowest and highest aspects of the dead, the former kept beneath His heels, chained and kept as slaves while the latter blessed, washed clean and made Mighty by His Spiritual Fire granting Empowerments of Death through a Meaningful Life, Good Death and Unfated Rebirth, instead of accursed re-incarnation, establishing this Point of Nod as another one of Transcendence and Liberation on one hand and of Selfless and Heroic Sacrifice of Return Back Into White Darkness, for the sake of the salvations of others, on the other hand, disclosing hence this and the other Thirteen Stations of the Lines of Nod as not merely Points for the Manifestation of the Enduring Souls aspects of the Master but also as the Invasive Points for the recalling of Their Perfected Spirit.

By this Cross-Seal the full power of the King of Gulgaltha is presented, as the thirteenth represents the pinnacle of the powers of all twelve stations, aspects and attributes of the Master that came before it and is thus a culmination of His Becoming within the White and Black Line, making it the most Transcendent Point of the Kingdom of Skulls and Bones, bridging over to all the other Kingly aspects of the Master within all of the other lines via the three essential points of its cross, making it a path, gate and throne of power, reserved only for the most exalted approaches, lending itself in blessing only to those that have climbed the ladder of initiation properly, while spelling afflictions related to what at this point should have been realised and mastered to all others that would come before it profanely and unfit.

The Fire of Gulgaltha burns within and sets aflame this Cross and Qayin walks through it upon a Sea of Black Flames of Spirits Liberated, all returning selflessly in order to bring salvation or annihilation to those that would, or would not, be of their own Side of Divinity, as it is on this point of the King of the Places of the Sowed Skulls that the Mighty Dead and their King remanifest as the summit of the Ancestral and Saintly Force of the Other Side, setting aflame the Black Cross of Gulgaltha, either burning to ash those standing on its steps or illuminating those steps so that they can ascend them and receive the grandest enthronisation at the Hidden Centre of the Cross and so expand their own numbers and sphere of influence by the addition of another Flame to the Cremating Fires of Black Light.

In the practical workings of this line this Cross-Seal is reserved for the grandest of rites meant to evoke the fullness of the power of the Baal of the Place of Skulls, like for example through the creation and, upon this Station of the Cross, also consecration and sealing of the Grand Enspiriting Tincture of the Gulgaltha line and through such Fluid Points of His Propagation of Power for example seat the greatest of fetishes loaded with all of the thirteen Cross-Seals and their related elements to be baptised directly upon the activated form of this Cross-Seal, which then upon its Fire-Triangle Point is given a metal bowl filled with strong spirits, like for example the strongest of Absinthe or Rum, which is ignited as an offering meant to both mimic and attract to itself the Fiery Spirit, drying so while sealing the power within the washed fetish standing upon its upper central part.

In other settings, connected to trance work, meditation, invocation and highest forms of initiation within the Gulgaltha line this Cross-Seal is to be cast in a large form and upon its main three points three skulls of Tamed Ghosts are placed to form a Triangle of Skulls, acting as Qayin Baal-Gulgaltha's Throne, as He manifests at the centre of the cross. Candles are then directly placed upon each skull and the whole seal activated traditionally, with the addition of steps and elements disclosed through the illuminations one has gained during the twelve steps that have come before this Last Station, and when the Cross-Seal is fully activated one takes seat at the centre to allow one's own Living Skull and Bones to become the White Steed of the King and so receive Him upon, within and through one's Self and so attain a most glorious empowerment of the Terminus of Gulgaltha.

This Cross-Seal of Qayin commands the Legions of Calvary, souls and Spirits alike, and calls through His power upon their aid within the most dire circumstances, if one first earns His blessings through it, as it is Qayin Himself that commands them by this Signature of His Attainment and because of the unbreakable treaties and pacts upon which it is established they are all bound to heed the commands directed at them through it, but in order to do so one must first have attained its initiations and experienced the transformation that such Work entails, as improper approaches and undeserved requests accomplish nought but to present one's self as a crucified offering upon this cross, served in a banquet for its Wrathful Sentinels.

PART
IV

The Dam Lahat wa-Aur Shachor Line

The Path of Fiery Blood and Black Light

By crossing all lines and boundaries, transcending the limitations of nature and breaking all restricting laws, guided by That Light and by the Grace of the Thoughtless Side, a third coronation was received, as the hot branding iron of the First Mark was pushed ever more firmly upon the brow, opening the Eye of Fire and setting aflame the skull, the truth veiled behind the burning masks of the flesh, being the discarded remnants of that covering of clay which once had been imposed upon the Self as the blinding and blind "I", overcome and purged by the Illuminating and Cleansing Fires of the One Surmounting All.

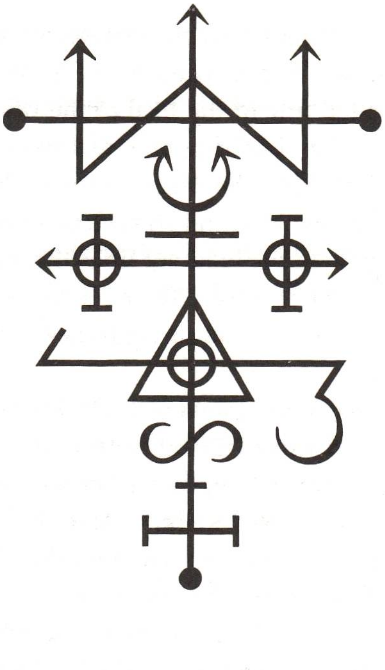
From beyond the limits of fated being, from the Other Side of Divinity, the Causes of Unfated Becoming thus by their Black Light steered the Fiery Bloodline in a Widdershins Path of Return, back into its Source, breaking the closed circle of creation, undoing and leaving behind in its wake a world set afire by their Atazothic Enspiritment, opening so the Gates of Azothan, through which Serpent-Seed grows into Dragon.

By that Other Light invasively illuminating the World of White Darkness and piercing through its false heart, the Coronation of Black Fire was attained and through it Enthronement as K-Ain was, and remains to be, achieved.

1

The First Station of the Derech ha-Dam Lahat wa-Aur Shachor

The Cross-Seal of Qayin Baal Charah-Dam



The first Cross-Seal of the Dam Lahat wa-Aur Shachor Line is that of the Lineage Establisher of the Fiery Bloodline, the Fully Awakened Son (and Daughter) of Samael and Lilith Birthed Through Eve and the Trailblazer of the Path of the Black Flame's Exodus and Return to the Black Light, being the aspect of Master Qayin that initiated and initiates the Great Work of Reversal, returning the Black, infused by the Holy Serpent Sataninsam into the Red of man, via the Path of Blood Streaming Towards the Black Fires of the Other Side, being here an instigator of the Luciferic Ignition of the Flame Within that when aroused and spread outwards once set the whole world ablaze and so shall burn it once again via the Fire that He has left behind through His Spiritual Bloodline of the Wrathful Fire of the Thoughtless God, seeking ever to bring about the Final Holocaust of the End of Days, which shall liberate from thoughtful dilution and delusion itself and all that is either wilfully swept up as Flames of Spirit unified within its Divine Inferno, or just consumed as kindling standing in the way of its Transcending Conflagration.

By this Cross-Seal our Father Qayin manifests as the Baal ha-Dam Lahat wa-Aur Shachor, this in contrast to most of the other lines where the most exalted title of the Baal of the whole line is reserved for its Thirteenth Station, implying here that even at the initial point of His Red and Black Line the Master already held its Alpha and Omega and realised potential within Himself in an active and conscious form, elevating from here the inherent links through Fiery Blood and Black Flames of Spirit towards Transcendence and Thoughtless Qliphothic Apotheosis within and through the thirteenth station.

At this initial point Qayin the Awakened One works thus as the Igniter of Spirit Within and Through Blood, setting its course towards the Black Fires of Sitra Achra, serving as the Quickener of the Slumbering Flame prisoned within the Red Kelim of Man, initiating the first step of the initiatic process of this line culminating in the Final Station of the Crosses of Nod, where the adept instead of crucifixion shall attain Liberation, being a goal attained only when the Awakened Serpent Blood of Qayin has via Atazothic Empowerment become strong enough to break free from the Red of Adamite Clay in order to attain Thoughtless Union by the restoration and perfection of the Black

Flame into the Black Light.

This station of the Cross of Nod relates also to the Hidden Points and mysteries of Saint Enoch, being the Firstborn Son of Qayin and Qalmana and the externalisation of the Conjugation of Their Divided Holy Spirit, unified in emanating form within and through their offspring, who manifests as the Initial Point of the Issuing Forth of Their Fiery Bloodline serving the Cause of the Divine Light of the Thoughtless Side, establishing Enoch as the Secret Saintly King warding the Red and Black Line of Nod as the Guardian of its Gates and the Holder of its Thirteen Keys, crowned as the First of the Eleven Heads of the Mighty, both as living and as dead, coming after the Master and His Holy and Beautiful Bride.

As such this cross serves most splendidly the Fire-Born championing the Good Cause, granting illumination, inspiration and empowerment of the Serpents of the Other Side to those that are fully aligned with their Divine Will, banishing the White Darkness of Demiurgic Illusions and granting the fortifications of one's focus, will and faith by the way of Gnosis gained via personal experience and communion with Him and Those Others that serve as His Harbingers of Unlawful Illumination, and is therefore employed both within the contexts of Solitary Initiation and when one more experienced is to confer His empowering light upon another faithful, but also in any other context where His powers are petitioned for the strengthening of one's own Spirit and that of any and all enlinkments established through Blood and Spirit towards His Fires.

In connection to solitary rites of communion or meditation this Cross-Seal can be employed as a most blessed Throne of Illuminating Fire, upon which one humbly takes seat, after proper offerings and prayers have activated its Points and Paths of Ingress, in order to rouse and link the Flame Within to His Fires Without and in blissful union attain whatever one is ready and worthy to receive, in hope to both gain insight, Spiritual empowerment but also purification, as the fires of this cross forcefully oppose and reject the White Darkness of the Archons, which is a poison that constantly seeks to afflict all that is made to suffer within this Fallen Creation.

In line with such banishing of filth and profanity this Cross-Seal also serves at its nadir the workings of wrathful rebuking of external distractions and can in connection to the employment of the fetishes of the Red and Black Line serve as a Fiery Trident of Qayin ben Samael that stabs at the body, mind and soul of one's deserving foe, incinerating the ungodly within the target, leaving behind either one cleansed of filth or just a corpse if nothing but filth was present within the targeted person to begin with.

Not only does the signature of this Station of the Cross of Nod grant a means for the purification of man but also of any loci that one by necessity is forced to purge from any active disruptive forces adverse to the Holiness of the Other Side, serving in such settings as a foundation upon which His light is channelled via flame in order to set ablaze the contents of a chalice containing any potent (both in Spirit and the percentage of its alcoholic solvent) purifying tincture blessed with the drops of blood from a suitable sacrifice, so that the final result of the Blood and Fire-Blessed Fluid obtained becomes a powerful form of Lustral Water that when sprinkled towards the four cardinal points of the compass (better still if one knows how to sanctify through the Eleven Directions) creates a sacred space free from unwanted influences of the profane and the Archonic forces governing them.

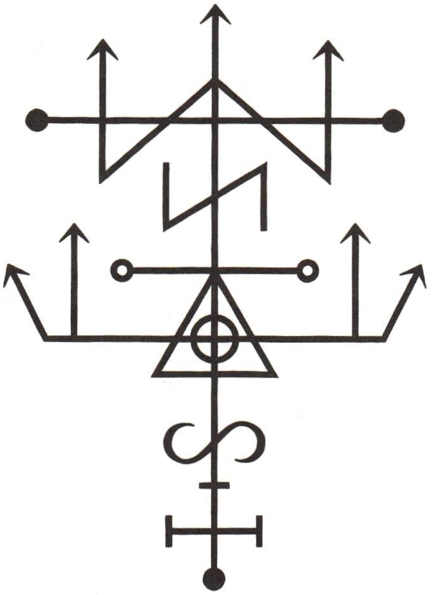
This Cross-Seal is a key to the Path of Black Fire in the hands of those of the Fiery Bloodline and a Mark through which both incarnate and disincarnate allied forces can be gathered, empowering anyone and anything that is fundamentally linked to Qayin's Spirit, while bringing bane to that which does not burn with His longing for the Return of All back into the Fires of Divine Emptiness and Union Beyond All Duality, which paradoxically is a goal attained not through balance but instead via the shattering of the scales by the Unfated Addition of Spirit to and from the Thoughtless Side, which when freed from the dance of the two sides of the Ain Sof becomes free to immolate itself fully in the Nihility of the Unmanifest, perfecting so itself by out of Love sacrificing the Known and Knowing back into the state of Divinity Unknown and Unknowing.

This Station of Nod is thus where the Seed of the Serpent is sowed within the Fiery Bloodline in order to germinate and birth the Dragon, in reflection to how Qayin and Qalmana in their perfection now are made whole and as One in the Great Elevenfold Dragon of the Other Side.

2

The Second Station of the Derech ha-Dam Lahat wa-Aur Shachor

The Cross-Seal of Qayin Baal Zabach



The second Cross-Seal of the Derech ha-Dam Lahat wa-Aur Shachor Line is that of the Perfector of the Slaughter and Slaughtering of Abel, the Establisher of the First Qliphothic Rites of Sacrifice and the Master of the Blades of Elevating Death, being the aspect of our Lord Qayin as both the Blood Keeper and the Blood Letter, being the Sacred Fountainhead of Blood and Fire from which His lineage issues forth to manifest the Serpents of the Other Side within this side of the Tehiru, while at the same time also perfecting the rites of animal sacrifice, that the Demiurge himself had once been so pleased with, by including that god's favoured two-legged sheep amongst the animals fit for ritual slaughter, so that the profane blood of the Adamite race could serve a good purpose by feeding the Black intruding through the cracks opened by the power of the Red offered to Them, granting foundation for the manifestations of those Forces that otherwise naturally would not have had the Points of Coming Into Being within this world.

By this Cross-Seal our Master is manifested as the Giver of Life, the Lord of Sacrifice and the Red Saint of both Martyring and Martyrdom, as the death He deals and receives through this Point of Nod is not meant to diminish but instead to increase, ebbing only the finite in order to satiate the Deathless consuming both life and death, accepting as such not only the role of the Sacrificer but also that of a Willing Sacrifice, knowing and making known that the most exalted offering must in the end be of one's own self so that one through such egoless deeds can transcend the clay-born illusions of being and reach liberation through Unbecoming, by sacrificing not only that which is lowly but also that which is exalted, as all must be given in order for all to be liberated and if the Whole of Self is included then one will also wholly join with and become as one with the receiver of the sacrifice, unifying so the sacrificer, the sacrificed and the recipient of the offering with one egoless and fearless deed.

So even if the primary aspects and attributes of our Master Qayin upon this Point are that of the Lord of Ritual Slaughter there are here also the Flames of Martyrdom, fortifying the ones illuminated by their light to stand defiant against cosmic life itself in opposition to the World of Suffering it upholds, granting the blessed Qayin's boon of

Death in Life that sets the brave upon the Path of Good Ending, in contrast to the dishonourable ways of the cowards that promote sacrifice of all others for the sake of their own egos, knowing nothing greater than their own animal-selves and understanding therefore not why and how one could and should give unto (and Become) the Other.

When used for the rites of Blood Sacrifice meant to nourish the seated aspects of the Master this Cross-Seal is to be marked upon the floor in front of the altar and His central fetish, or other telestic links to His Enduring Soul and Transcendent Spirit are placed so that they directly touch the arrow points of this signature, with the arrow of the central vertical line being of main focus if only one fetishistic enlinkment is to be fed. The half red and half black candles placed upon the three main points of this Cross-Seal indicate clearly the transferring of the red of blood to the black of the Master's Holy Soul and Spirit, and in addition to the alcoholic libation the sprinkling of some of the blood sacrifice over the activated form of this seal will further ensure that the intended receiver is the only one partaking of the life given as an offering, while the greater portion of the spilt blood is to be collected directly from the slit throat into an unglazed terracotta bowl which is to be placed at the centre of the triangle, upon the circle within it, in the middle of this seal, serving further to focus and direct the essence of the offering to the Master and aid in the fortification of His manifestations through His blessed enlinkments towards which the Cross-Seal directs the stolen life-force.

Naturally this Cross-Seal blesses not only the sacrificer, the sacrificed (which it elevates by being given over to the Spirit-Current of Qayin) and the receiver of the sacrifice, but also the main implement of such workings, being the Blood Letter, or the Blade of Giving, which is the main ritual tool of Martyring. This Blade of Red Harvest, which when in virgin form must first be reddened with one's own blood, implying one's willingness and understanding for Self-Sacrifice and Martyrdom, and then be placed upon this Cross-Seal in order to consecrate it as a tool that shall only take for and give unto Him. When the seal then is activated in the presence of His fetishistic enlinkments the blade will be given a Famulus of its own, linked directly to one of the Emissaries of the Black Light belonging to the Seventh Qlipha serving specifically the most elevated aspects of the workings related to the mysteries of this Station of the Cross (let the initiated, or the at least well-informed, figure out the name and seal of that Emissary and align this Work with that Qliphothic Force by the way of the addition of the correct name and seal to adorn the blade so consecrated in order to further focus and strengthen the connection between the Red and the Black).

The Death cultivated at this Station of the Cross is intimately linked to Elevation and Liberation, instead of cosmic reincarnation and reincarceration and thus realised as a potential gateway and bridge to the Other Side, and as such it is here that one becomes initiated and truly made ready for the covenants with the forces of Sinistral Death and pacts with the Other Side, which first in the Station of Nod following this one becomes fully attainable and sealed, but before such attainment must first come understanding, and the true understanding and gnosis must come by the way of direct experience, thus by and as the Lord of Sacrifice, harvesting power for, but also from, the Hidden Side that profane man has labelled as Hell, one learns to commune through the Mirrors of Blood before true union in Spirit becomes attainable, thus as He did so shall also we do, all in His footsteps and all for His glory.

This Cross-Seal is thus always a Point of Betterment Through Sacrifice, upon which one's own clay-born weaknesses of the Ego are immolated over and over again, this taking many different forms on both the inner and outer levels of the Great Work. In one such context Self-Knowledge is to first grant realisations concerning the aspects of "self" (Ego) that are of the Adamite/Abelite nature standing in the way of one's own Becoming and Overcoming, these are then externalised in written form, and before the fully activated aspect of this Cross-Seal burnt to ash and mixed with one's own blood drawn from the right hand in sacrifice to the Master of the Left Hand Path. Soft wax is then added to this mixture of blood and ash and an effigy representing the clay-born ego is shaped while the mind intensively focuses on the aspects that one seeks to remove from one's self and overcome in order to become closer to Qayin.

This effigy is baptised as Abel (or Kelimat if one is female) and contemplated as the carrier of one's own weaknesses externalised and offered up as a sacrifice to the Spiritual Fire Within and Without. The effigy is then ceremonially stabbed and slaughtered by the way of the Holy Knife and then placed inside a suitable clay or terracotta bowl, which then is set at the centre of the triangle contained within this Cross-Seal of Qayin. Oaths, conjurations, curses and prayers are spoken over the corpse of what one seeks to overcome and transcend in order to become more as the Ideal and closer to Qayin's essence, with promises given to Him to refrain from unworthy thoughts and deeds that further bind Spirit to this world and instead do that which is good and necessary for the sake of Liberation and Victory of Thoughtless Spirit. Flammable libation, such as strong rum or absinthe, is then poured over the corpse-effigy of one's sacrifice and with a flame lit from the central flame of the Cross-Seal the contents of the bowl of one's sacrifice is set ablaze, this in order to represent the Fires of Spirit annihilating the finite weaknesses of cosmic existence, melting it back into the Nothingness of God.

Fuelling libation is continuously given to the flaming bowl, while the clay-born aspects sacrificed are verbally rebuked and cursed, until no trace of the effigy remains, which then is followed by contemplation and meditation upon the Addition of Spirit/Azoth needed in order to burn away the hylic coverings and binding chains of the Ego. The bowl is later taken to a field of harvest, broken into pieces and there buried in commemoration of the First Murder and the First Burial/Sowing of Corpse, as a solemn sealing of one's Oath of Betterment, as if one after such rites still clings to the old weakness ritually sacrificed before Qayin one will soon enough suffer a "Bad Death", and thus in one way or another the working will lead to betterment by the reduction of profanity and the elimination of the profane unfit, and those failing, to traverse the Path of Nod in His Footsteps.

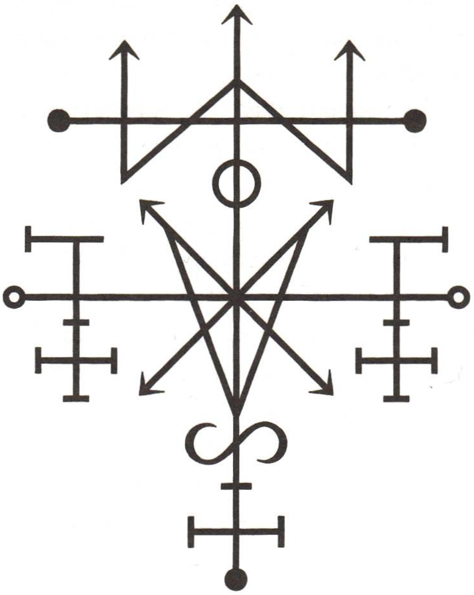
Even if this Point of Nod brings exaltation to all that tread upon it, whether it be through their giving of life to or their receiving of death through Him, all for the Glory of Sitra Achra, it can extol a select few and set them aside as Those Liberated By Death While Still Alive, by allowing them to be baptised in and drink from the Waters of the

Blessed Dead and become cleansed and illuminated by the Fires of Unfated Death before actually having physically died, being a process initiated by and ritually taking form through a Pact resulting in the receiving of a Hidden Talismanic Marking upon the flesh, being as a reflection and projection of the activated aspect of this Cross-Seal that has been properly reddened and enflamed in order to manifest the aspect of the Master governing its Points. Such permanent ritual marking can never be received by anyone not ready to sacrifice all for the Cause and Becoming of Qayin, as the only ones made fit by and through Him to bear the weight of this cross in such fashion, instead of the unfit that only can bear it as a mark of their own unwilling slaughter, are those that receive it as His Mark, accepted volitionally upon their selves as His Willing Martyrs, promising Him to not only live but also to die for His Good Cause and for the strengthening of His Current, failing to do so condemning themselves to become separated from that Holy Stream of Spirit, making such assumption of this Mark as a most grave matter, left only for the contemplation of those that understand much more by reading between the lines than what the majority shall grasp by merely reading that which here visibly has been written.

3

The Third Station of the Derech ha-Dam Lahat wa-Aur Shachor

The Cross-Seal of Qayin Baal Berith



The third Cross-Seal of the Dam Lahat wa-Aur Shachor Line is that of the Lord of the Covenant of Death and the Pact with Hell, the Establisher of the Infernal Treaties of Blood and Fire and the Upholder of the Oaths Separating the Lambs of El from the Serpents of El-Acher, being the aspect of our Master Qayin that first made the treaties with the Other Side by assigning His own Blood and Bloodline of the Awakened Black Flame to the wilful and conscious service of the Black Light of Azerate, connecting so Himself and His kindred through the bringing and entering into league with the forces of Unfated Death to Sheol/Underworld and Sitra Achra and its "Principalities of Hell", creating so the means through which this side of the Tehiru can be linked to the Other One, by the way of self-willed contact and unbreakable compacts with the Qliphoth, making Qayin not only the originator of Satanic Pacts but also as their warden, upholder and magister, instructing and blessing all such endeavours as long as they follow in His own footsteps and lead to the fruitions of goals similar to His own.

By this Cross-Seal our Holy Qayin manifests as the Saint of Diabolists, the Keeper of the Black Book and the Holder of the Feather Dipped in Blood, crossing out by the way of His Mark the names of His children from the Book of Life/Lies and entering their true names, given to them not at birth but instead attained in connection to their Rebirth by the way of Awakening Gnosis, into His Book of Unfated Death, where the Serpent's People are named and set aside as the Faithful of that Other God seeking the Return of All Back Into Nothingness, spelling so not death only to finite clay of flesh but also to the whole Thought of Life and Cosmic Existence, as the forces of Sitra Achra/Azerate do not let their Impulses become limited by cyclic life and death and have instead as their goal the full annihilation of all such abominable cycles of being outside of the Pleroma of Ain, seeking thus not the Death of One but instead the Death of All, making so their Sinistral Death a Force of Anti-Cosmic and Liberating Chaos.

It is as such via the path of Baal Zabach that one reaches this Station of the Cross of Nod correctly, as it is as a Lord of Sacrifice that one can learn to know death and it is by the way of wholeheartedly giving all to the forces of Azerate that one can prepare for the formal pacts with Them, all through Him, as Qayin is now one of the Eleven Heads, as we shall further down this Red and Black Line see and because of our connection with Him we can now reach the Totality of Them, thus the Way of the Sacrificer leads to this point of unification through the Covenant of the Sinistral Death Dealt to the Pact Sealed with Those That All Such Offerings Received.

When employed as a Point for the Attainment of Gnosis concerning related matters this cross serves splendidly as a bringer of the inspiration and wisdom from Qayin Baal Berith, channelling His instructions via visions, omens, dreams and other forms of communion and even divinatory communications, inspiring the Spirit and silencing the chattering of the mind to allow intuition to guide one's steps through the Infernal Points of this Cross of the Acolytes of Death and Hell, and is as such a focal point for both the rites of invocation, evocation and different forms of meditation, acting either as gateway for the projection of consciousness or a cross to trample, not in blasphemy but in Spiritual Devotion, in order to walk into its Furrows of Fiery Blood feared by the clay-born as the "fires of hell" and partake of the baptismal empowerments granted by the Master in His aspect manifested through it, bearing here His halo as the Dual Beaming Horns of Black Light, crowning Him with the Glory of Azerate attained through His own treaties.

Even if Qayin in this Station of Nod is a Baptizer, Protector and Guide of the Serpent's Faithful He is also a Dreadful Scourge upon oath-breakers, relating so overtly this cross to the Oath-Binding Key of Holy Qalmana, manifesting in such contexts as a Punishing Devil without any saintly traces, afflicting those that have broken the pacts entered into in His name with the Serpent's Venom and the Fires of Damnation, instead of the Cunning-Wisdom and Flames of Illumination reserved for and granted as boon to the worthy and the faithful.

As for the entering into formal pacts with Qayin Himself and/or through Him with other Powers of Sitra Achra this Cross-Seal is a most potent foundation to build such workings upon and accomplish through. In such settings the sacrifices needed for the work must be of suitable nature, harmonious to the work at hand, and often need to be both of the external and internal kinds, as taught by the Master through the Station of Nod preceding this one. In such setting the addition of the implements based and placed upon the activated form of this Cross-Seal can be many, but amongst them often parchment and pen to dip in the blood of animals for the drawing of the signature of the Spirit and in one's own blood for the signing of the pact are included. Besides these also specific elements in sympathy with, or enlinked to, the forces called upon should be laid upon the points, angles, crosses and arrows of this Cross-Seal in order to create a total focus between the one that calls and Him, or Those Others, that in such manner are reached out to, called upon and compacted with.

But before Other Powers can be reached through this Cross-Seal the initial pact with Qayin Baal Berith must have been signed, the covenant with Death entered into and through that route also the Principal Pact with Azerate sealed, as the hidden mysteries of this cross are perceivable first after the following formula has been realised:

Karatnu Berith et-Maveth, V'im-Azerate Asinu Chozeh!

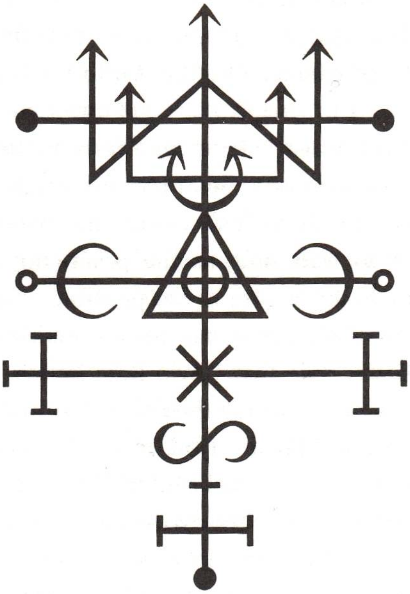
After having by blood signed and by fire sealed the primary and main covenants and pacts with the aspect of the Master governing this Cross-Seal all of the Legions of Nod are through it reminded of their obligations to one and all that would be a faithful upholder of their Lord's standards, granting so a Firm Point through which all the allied forces of the Qayinite can be called upon and petitioned through, with the authority of one that belongs to their own blessed ranks and shares in their cause, as it within such practical workings of sorcery acts not only as a signature through which the related aspect of the Master is called forth, but also a Point of Summoning through which allied forces from all Lines of Nod can be made to gather in order to grant aid and power, acting so as a Sympathetic Link connecting all kindred Spirits, even those that reside on the Other Side.

In connection to such topics related to other Spirits bound by unbreakable treaties to the Qayinite Cause this Station of the Cross acts as a great source of illumination, with the Master shedding light on all mysteries related to how and why aspects of nature have allied themselves to the Unnatural Cause and disclosing thus also how such forces best can be reached, dealt with and harnessed for the accomplishment of goals shared by all those whose names by His Work have been erased from the pages of the Book of Life and instead have become branded within His Black Book of Unfated Death.

4

The Fourth Station of the Derech ha-Dam Lahat wa-Aur Shachor

The Cross-Seal of Qayin Baal Keshaphim



The fourth Cross-Seal of the Dam Lahat wa-Aur Shachor Line is that of the Father of Witchdom, the Master of the Nigromantic Arts and the Establisher of the Religion of El-Acher, being the aspect of our Lord Qayin that first received and manifested outwards the powers of the Black Flame Awakened and Enlinked to the Black Light of the Other Side, focusing the Freed Will, unchained from the bonds of Cruel Destiny, in accordance with the Cunning of the Serpent's Wisdom to create Fate-Alterations and unnatural additions of Spirit-Currents channelled from the Daemons of Sitra Achra by the way of Pacts, extending so the reach of Qayin's sorceries first taken root and flourishing from within the Kingdom of Green, to manifest as His crowning within the Kingdom of the Dead as the Master of All Necrosophic Sorceries, leading to this Point of His Becoming evolving His arts into the magic that works directly with those forces that have never grown in the fields of green or the acres of the dead and which instead are Acosmic in nature and Qliphothic and Satanic in essence, establishing Him as the originator of the forbidden arts of Hashba'at Shedim and the prophet of the Dragons of the Thoughtless Light, spreading both Their Gospel and the Cult upon this accursed world otherwise blinded and enslaved by the White Darkness.

By this Cross-Seal our Master Qayin manifests as the Lord of Miracles and the Holder and Bestower of Sorcerous Might, all obtained as boons for His Work accomplished within and through the Station of Nod that came before this one, as the practicing of Black Arts, or Nigromancy, at the highest level is not possible unless one possesses and is possessed by the empowerments attainable only through the treaties with the Other Side that Qayin Baal Berith presides over and upholds, this because the zenith of the Spirit Conjuration of this station of the Red and Black Line of Nod is solely concerned with the empowering of the Red by the Black and the Black by the Red, meaning that one give unto the Sitra Achra by the way of Blood and Force (for the accomplishment of their Work) and receive from Their Side the Illumination, Gnosis and Atazothic strengthening of one's own Spirit. The trafficking with the Qliphothic forces should in other words at the most relevant level never have any other goals than the accomplishment of the Great Work, which is the Service of El-Acher and the Liberation of the Thoughtless Spirits from the side of Thoughtfulness, but the side-effects of such Good Work will grant powers by the way of one's own Rousing of Spirit-Fire, which when externalised and focused will create miracles in accordance with will, identifying so on one level the Sorcerous Fire of this line as the Blazing Force of Spirit forging the Freed Iron Will into the Sharp Weapon of Fate-Alteration, possessing the power to cut the strands of fate and manipulate causal existence in accordance with Acausal Impulses that the sorcerer in the similitude of Qayin here seeks to transform him/herself into.

The office of this Cross of the First Master of Sorcery connects thus always to the harnessing of the power of Spirit or Spirits, because if the forces wielded through it do not come directly from one's own awakened and empowered Spirit it will come from Spirits beyond the realm of Green, White or Red, even if they by elements harvested from those three realms can be nourished or given Points of Manifestation and Manipulation when petitioned, or inclined, to act directly upon the temporal. The exact means through which the Power of Spirit can be harnessed for sorcerous ends are a multitude and all of them can be learnt from and mastered through our Master Qayin, who at this Station of Nod stands as the Initiator of Witches and Sorcerers that by the way of spells, formulae, the focusing of mind and the silencing of thoughts direct the Black Flame Within outwards to bring upon changes conflicting with the Archonic Decrees, or who by the way of Demonic Magic call upon the forces of the Other Side into this world in order to cause effects in accordance with Their Anti-Cosmic Impulses, infusing in either way an unnatural amount of Azoth into the Kelims of this world, aiding so in their Atazothic Shattering.

Thus even if the work of Nigromancy primarily should be concerned with Thaumaturgy and Divination of the Black (here for us related to the Flame/Fire/Light of Thoughtless Spirit) it will at its nadir also connect to aspects of what commonly are referred to as Black Magic, connecting to many forms of Malefica and their nullification, when and if such workings of others would be judged as in conflict with what one deems to be Good and Just, while possessing a great potential for the works of spiritual warfare and the destruction of enemies by the way of Spirit, this because of the natural effect that the scorching heat of Wrathful Spirit can have on weakly made empty vessels of clay, bringing destruction where it cannot bring about purification or fortification.

Within the actual practice this Cross-Seal is employed as the Master's Spirit Signature when He is called upon in order to grant either initiation, inspiration, guidance, empowerment or to directly be petitioned to act on one's behalf, or when through Him one's own focus of the Freed Will motivated and fuelled by the heat of Spirit is to be directed outwards like the Seven Pointed Spear of Qayin hurled at the target. In any of such settings this cross is employed as a written altar upon which the Work and its elements are based and placed, with the fetish of the Master, when His direct intervention is sought, placed upon the triangle found within this Cross-Seal and links to the target of the work are placed upon the central arrow-point of the vertical line of the seal, this in some cases with the addition of the name of the target (or names of the targets if more than one person is targeted) in front of one or all of the three topmost trident-points of the seal. This seal which then is activated and heated up with suitable offerings of correct kinds of smoke and libations of both alcohol and blood, will by the way of its flames, light and shadows direct the Master's force channelled via the seating elements that have ensouled the fetish towards the target.

If the power is to be directed from other Spirits serving the Cause of Qayin their links, or work, can be placed instead of the Master's fetish or talisman upon the triangle of the Cross-Seal and by the power of Qayin Baal Keshaphim be conjured to act on one's behalf, being so directed by the Master to do the work, if He deems the working to be worthy of His participation and justified in His eyes.

When the goal instead is to harness power from Qayin into One's own Spirit for the accomplishment of the Greater Work, or when inspiration, empowerment or communion is sought through this Cross-Seal it can act as the Sorcerous Throne of the Qayinite, traced in suitable size and fashion within the temple or otherwise dedicated space selected for one's ritual working, with the triangle in a size large enough to allow one to take seat within it. The seal is then activated in suitable fashion and by the way of first Widdershins Circumambulation and then retracing and walking its lines one is to enter into its flow of power, with the mind focused upon Him by the way of chanting of His relevant name, title and formulae. When ready one takes seat within the triangle and invokes the Master to empower one's Black Flame with His Black Light and when such channelling has reached its culmination the powers gathered are either internalised or directed outwards via any technique deemed suitable, be it solely through the direct manipulation of force by the way of will, breath, mind and Eye, or through ritual actions and sequences that concretely give direction to the powers harnessed to direct towards desired outcome and so allow fruition.

This Cross-Seal if made of iron, heated and then quenched seven times in the blood of seven suitable sacrifices and then washed with Ensouling Tincture of the Red and Black Line will in itself both act as the aspect-specific fetish of Qayin Baal Keshaphim and become a tool through which His powers are wielded within ceremonial settings, in order to conjure Spirits, open pathways for the manifestation and most importantly aid in the establishing of a firm connection with the Master Himself, if for example such Iron Cross becomes planted within a vessel meant to gather His enlinkments and through them a fraction of His Holy Kelim-Shattering Essence.

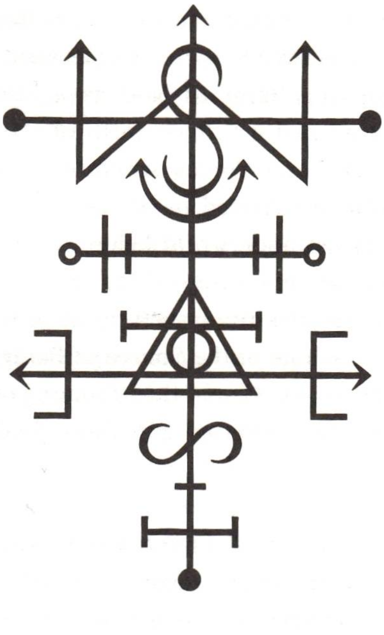
Within the talismanic context this Cross-Seal when inscribed upon a sheet of copper which then is rolled up, dipped in the ensouling tincture of the Red and Black Line and then while still wet covered with snake skin and tied up with eleven knots creates a most powerful enlinkment to the essences that it embodies. Such scroll talisman is given its final consecration and the sealing of His powers within it by being placed upon the traced form of this same Cross-Seal, marked out and activated to manifest the Spirit of Qayin upon it so doubly. Such portable form of this activated Cross-Seal can serve many of the same functions already mentioned in connection to the virtues of this Station of Nod and lend great empowerments to both the sorcerer and the sorcerous work, if employed and maintained correctly by one fit and worthy to carry it so, as long as profane eyes never are allowed to glance upon it, as its virtues and blessings will, if it be willingly displayed for any reason to the profane, become revoked and in worst case turn into the curses that the absence of His grace will naturally give way to.

The focus placed upon Spirit Work through this Station of the Cross discloses also its connection to the Works of Enspiritment, as it possesses the potency to invoke, evoke and direct the Azothic and Daemonic Currents of the Master of the Sorceries of Red and Black Line and through Him also the Legions under His command and all those Others in harmony with His Thoughtless Impulses, placing this Cross-Seal as a point upon which the Ensouling and Enspiriting Tincture of the Red and Black Line can be created and His fetishes, talismans and rosaries can be consecrated, which in itself hints at the greatness of the power that can be attained here.

5

The Fifth Station of the Derech ha-Dam Lahat wa-Aur Shachor

The Cross-Seal of
Qayin Baal Bachir ha-Nachashel



The fifth Cross-Seal of the Dam Lahat wa-Aur Shachor Line is that of the Elect and Selector of Sataninsam, the Dragon King Guised as Man and the Keeper, Protector and Instructor of the Serpent's Seedline, being the aspect of our Lord Qayin that walked the earth as an avatar for the Great Dragon, issuing forth the Black Fires of Sitra Achra through His seeds sowed into the Red Fields of Living Blood, acting jointly with His Bride, the Holy Veiled One To Whom All Glory Belongs, as the reflections of Ha-Satan and Ama Lilith upon the face of this accursed world, this in open defiance to the Demiurge and all of his mad Archons, upholding and elevating so the Impulses of the Tehomoth passed into and through them by their Hidden Source of Spirit, rousing the Draconic Fire within His kin to scorch and cleanse the earth, disclosing thus the risen and striking head of the viper, eager to spread the Venom of the Other God in order to awaken those that possess Spirit and eradicate all that such Spirit would seek to dilute, limit and by cosmic means enslave.

By this Cross-Seal our Master Qayin is manifested as the Melek ha-Tanninim (King of the Dragons) and the Baal Bachir ha-Nachashel (Lord of the Elect of the Holy Serpent) and as such He went, and still goes forth, through this Point of Nod as a Thoughtless Serpent Awakened Within Man and a bringer forth of the manifestations of other such Invasive Draconic Forces actualised here fully as His own True Spirit-Self, both as reflected in the heavenly mirror above and in the dark waters of the underworld below, as such is the nature of the force of the Great Serpent, ever seeking to penetrate creation from all sides in order to dissolve the structures of order that would keep it separated from the Whole of the Source of Being, which is reached only through the Undoing of All and the Becoming of Nothing, wherein Unity in Nihility becomes restored and finite duality outside of Ain ended.

This Station of the Cross is thus the alchemical continuation and exaltation of the Black Arts of the stage preceding it, culminating such thaumaturgy into an internal work of seeking the power of the depths, in order to rectify and elevate such powers reached at the core of one's Becoming (rather than the static state of natural "being"), rousing the Dragon within and drawing from and through it the Azoth of its both

Chthonic and the Stellar reflections, opening so new gateways via Atazothic Empowerments for Those Others that are still beyond all such cosmic reflecting, unlocking so the pathways within and without for the Coming Forth of the Tanninim ha- Aur She-Ain Bo Machshavah, becoming so a vehicle for Their Spirits and a Chosen One of the Great Serpent, internalising in such manner the God-Making process, undoing the man created in the likeness of the Demiurge in the image of the Other God.

The operations related to this Cross-Seal and the aspect of our Master Qayin governing them are thus beyond any form of low sorcery and transcend the needs of the ego and instead act as a focal point for the expanding of the cracks that connect the two opposing sides of the Tehiru, within and without, above and below and should before being employed directly for such Self-Transformations first act as a Point of Communion and Union with Him that holds, conceals and reveals all the secrets of this Station of Nod, this within the elevated context of the rites of invocation, evocation, meditation, contemplation and the telestic fetishism that should embody the Gnosis concerning this glorious serpentine aspect of Qayin obtained gradually from correct and diligent workings with and through this Draconic Point of His, and our own, Becoming.

The activation of this Cross-Seal demands the worshipful sacrifice of a snake venerated as a totemic link to the Holy Nachashel. The blood of the martyred snake is mixed with 13 drops of blood drawn from one's own left hand, which when mixed with an equal amount of the Ensouling Tincture of Qayin creates a link to the essential mysteries and essence of this Cross-Seal of the Bachir ha-Nachash Az-Azerate. Such mixture can in moderate quantities be ritually mingled with either exorcised paints or prepared plaster mixtures in order to create Blessed Chalk, possessing the power to imbue each line either painted or drawn with such Ensouled and Ensouling implements with the Spiritual Fires of both His aspects as the Serpent's Elect that once walked on this side and as One of the Heads of the Dragon that He now is on the Other Side. The incense employed for the activation of this cross should also be consecrated and blessed with drops of the same Blood and Ensouling tincture mixture, which when burnt in a clear fashion underlines the power of Blood and Fire, giving rise to the Serpentine Spirit taking shape within the smoke of such burnt offering as the union between one's own essence, the soul of the snake and the Spirit of the Master reached for and given way to.

Rosaries of the Red and Black Line having thirteen snake vertebrae as talismanic spacer-beads, one placed after each row of red and black beads, are also to be washed in a bath containing the same mixture of blood of man and snake mixed with the Ensouling Tincture, fumigated upon the mentioned incense mixture and then placed upon the activated Cross-Seal, in order to become a representation and physical manifestation of the serpentine power of this Station of Nod, and will after such rites serve potently as an active link between one's Self and the aspect of the Spirit of the Master focused upon within this Station of Nod.

Another talisman related to these operations is the Snake Skin Scroll, which is as indicated by the name a piece of blessed snake skin upon which this signature of the Master is drawn with the mentioned consecrated paint or ink, placed upon the marked out Cross-Seal, fumigated and given the light of the three flames of the candles which should be anointed with an oil containing dissolved snake fat or other essential elements of snake. During such activation process the Master is called upon and implored to imbue the snake skin talisman with His own Spirit. When the rite has been concluded and the candles fully consumed the small snake skin parchment is rolled into a scroll towards one's self, wrapped with two lengths of cord, one red and the other black, that have been tied together with eleven knots. The loose ends of the cord are then tied together at the middle of the Snake Skin Scroll with thirteen knots, each in His name, in order to seal into place the Enlinkment so created between one's own Spirit and that of the Master, united by the Serpent's Blood, both in life and in death. Such talisman can be carried on one's person in some suitable and secure fashion in order to aid in the channelling of His power and Gnosis, or act as part of the Enspiriting Load for one of His aspect-specific fetishes related to this Station of the Cross.

The ideal loci for the establishing, activating and working of this

Cross-Seal are, besides in front of His Altar-Throne properly seated by His Enduring Soul and enlinked to His Transcendent Spirit, either within caverns, upon Dragon Lines where the Azoth in serpentine form flows through the land and/or underneath those stars and constellations that manifest the Stellar Dragon, the less obvious ones being of greater potency than the obvious ones, when Spirit and Gnosis have granted insight concerning such mysteries. When a chain of sympathy between different points of ingress can become created in alignment, linking the inner with the outer and the chthonic with the stellar, such workings will become most elevated and elevating.

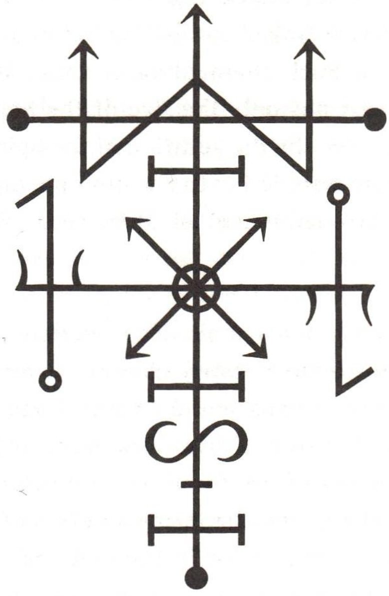
Within such settings if this Cross-Seal becomes marked out in the suitable size and form it can, by the virtues of the Fiery Serpent Blood of Qayin and the Black Flame it carries within it, also become established as the Dragon-Seat, employed for specific kinds of meditation, ecstatic trance and seething aimed at the Rousing of the Dragon-Steed and the Opening of the Eye of Tannin'iver, invoking and unifying fractions of the Black Light of Ha-Satan and Ama Lilith within one's own Spirit linked to the Unified and Perfected Spirit of Qayin and Qalmana. Such channelling of Outer Black Fire into the Seething Blood opens not only the Eye of the Serpent-Self but also grants Gnosis and Power by the addition of the Spirit, creating so new cracks within the clay-born Kelim that keeps one imprisoned by cosmic limitations, while strengthening all links held within to the Other Side.

The Atazothic Empowerments attainable from such workings if directed outwards will also create unfated change in accordance with the Inclination of Azerate, serving so the Greater Good beyond merely the personal concerns of one's individual becoming and liberation, giving also way for the Ingress of the Tanninim and their impulses into this world, aiding so in the Kelim-Shattering addition of Thoughtless Spirit on the macrocosmic level, which in the end shall by the way of the annihilation of all finite illusions and thoughts redeem the whole of creation.

6

The Sixth Station of the Derech ha-Dam Lahat wa-Aur Shachor

The Cross-Seal of Qayin Baal Yetzer Hara



The sixth Cross-Seal of the Dam Lahat wa-Aur Shachor Line is that of the Bearer and Spreader of the Satanic Impulse of Nachashel, the Harbinger of the Thoughtless Light and the Lord of the Evil Inclination Burning Within the Hearts of Man, being the aspect of our Master Qayin that came to embody the Will of Azerate awakened to His own cause of being as a conscious part of El-Acher, manifesting the tendency of Spirit to oppose the world that would limit it, its creator and tyrannical governors for the sake of a Luciferian Rebellion having Liberation through Forbidden Gnosis as His goal set in direct opposition to the will and laws of the Demiurge, giving so way to the Decrees of the Other God within this side of the Tehiru, speaking with the mouth of man the Words of the Dragons, setting ablaze Their Fires within the hearts of all those that blessed by the Serpent's Blood have the means to hear and respond to such Wordless Calls, setting the White Darkness aflame with the Raging Black Fires of Spiritual Defiance by the focused Will to Transcend All Restrictions.

By this Cross-Seal our Master Qayin is manifested as the very source of the Fires of Spiritual Defiance and Rebellion, which in the antediluvian times overtook the world for Qayin and His Gods of the Other Side, spoken of in Genesis 6:5 in connection to the description of the state of the world after the Sons of God (the Watchers) had come down to the Children of Qayin, explaining why the Demiurge decided to kill all life by the way of the deluge in order to regain the control over his world: *And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.*

The term Yetzer Hara employed within the Cabbalistic contexts is derived from *yetzer lev-ha-adam ra*, being the Hebrew for "imagination of the heart of man (is) evil", which is a phrase that occurs twice in the Bible, once in the given quotation from Genesis **6:5** and the second time in Genesis **8:21**.

6:5 and 8:21 are of course numbers that in themselves are of symbolic significance to the Qayinite by the connection to 11 and 218/182 they possess, thus granting certain additional esoteric value to and relevance for the usurpation of these terms and concepts, without accepting the limitations of orthodoxy or Jewish mysticism, as every such Word 'taken over', by the overt or covert Work of Usurpator, must be made to Burn with Qayin's Fire, manifesting the Alogos of the Other God, this by the way of the focusing of the ignited intrusive essence meant to be manifested through it by the Thoughtless Silence before and after its utterance/employment.

Thus when we proclaim our Master as the Baal of Yetzer Hara upon this Point of Nod there are other meanings attached to the concept of the 'Evil Inclination' than what within for us irrelevant contexts would be associated with that term, as here the Yetzer Hara describes the Thoughtless Impulse within the hearts of man, set in opposition to the Yetzer Hatov, which is the so called "Good Inclination" sanctified by the Demiurge, being the Tendency to Submit to his Laws and to Obey his Will. The relevancy of all terminology is thus always contextually based and in accordance with the perspective assumed, and here Qayin is understood as the Propagating Point of the Black Light upon the Earth, still enduring and continuing in influence even after His own Transcendence and all the demiurgic attempts to extinguish His Flames by the way of the pro-cosmic death and destruction that the Demiurge afflicts his own creation with.

By carrying forth and expanding outwards these impulses of the Other God in the form of the Anti-Cosmic Inclinations of the Dragon our Master Qayin did upon, within and through this Station of the Cross of Nod cause a flooding of the world before the deluge of the Demiurge, inundating this fallen world with His and the Holy Mother's propagating and ever expanding Fiery Blood carrying the Black Flames of the Thoughtless Side, setting it awash with the Venom of the Tannin-Sama El-Acher carried within their own Seedline.

This Cross-Seal possesses thus amongst its practical applications the power to channel, stir, fortify and direct the Impulses of the Qliphoth through the Serpentkind re-presenting it upon this world, not only in order to bless and empower those of the Bloodline of Nachashel and all those that could be awakened to take their side, but also in order to manipulate, control and mislead those serving the enemy when need be, in order to topple the tyrant's thrones and set free those that the Archons would rather see as captives and slaves, turning creation against its creator and clay-born man against its own kind, in order to divide and conquer that which must be overcome, both within and without.

The tendencies to overcome and destroy the finite, the limited and the limiting are in truth the only Good Inclinations, and understood as "evil" only by those that by its Transcending Fires would be merely destroyed instead of being illuminated, not possessing the wisdom to even in such case welcome that merciful destruction. Thus these same impulses awakening the worthy to the Cause of Liberation, as when originally brought upon and into Eve by the Serpent within the Garden of Eden, will instead bring turmoil, terror and madness, leading often to self-destruction, when projected into those that are wholly of this world.

The powers channelled through this Cross-Seal and its ruling aspect of the Master can thus within antagonistic and discordant contexts be directed cunningly into ideologies, groups or traditions found suitable and approachable, making them turn towards the Black Light, infiltrating so suitable cosmic currents with the Essence of the 218/182 in order to overtake them for the sake of the accomplishment of the Good Cause, turning the minds and hearts of the discontent against the creator even if they did not possess the Spirit to fully grasp the truth, this in order to cause changes within the targets in order to place them under the control of Sitra Achran forces, even if they essentially would not be in harmony with Their cause, as it is indeed better to be of use than to remain useless.

Within the Luciferian context this Station of Nod serves by His grace the strengthening and focusing of the Will to Transcend in those that know to cultivate the Black Fire Within, banishing the opposing instincts of the Clay-Born side and turning their hearts and minds ever towards the Thoughtless Light, while fortifying their Will by the Black Fires ignited within the hearts so made pure, to oppose and overcome the world and the world-rulers.

Within such settings the Cross-Seal is employed as a point of focus during the rites of invocation and meditation having as aim to fan the flames of Anti-Demiurgic Resistance in order to strengthen such Inner Adversarial Fire, forging so the Will and fortifying the Self against the fated limitations of being, so that indeed the imagination of the thoughts of one's heart remains opposed to the Demiurge continually, never faltering and constantly upholding the Thoughtless Cause with every antinomian deed, making the Qayinite a Harbinger of the Black Light of the Other God.

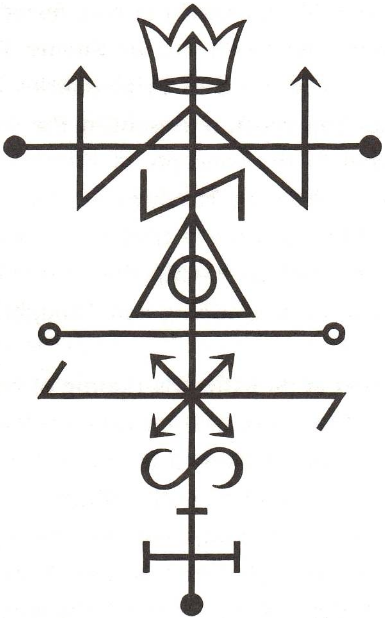
This aspect of the Master represents Him esoterically as the continuation of the Impulse that made Eve eat of the Forbidden Fruit of Knowledge and the Acosmic Inclination which later led to the first murders and is thus another aspect of the Head of the Serpent revealing itself through Qayin and His Bride, manifesting the Will of Azerate within this side of the Tehiru in ways graspable by the fragile minds of man, making this Station of Nod thus a point of the issuing forth of the Venom of El Acher, granting means for the elimination of the cosmic restrictions by empowering their antithesis within the heart of creation, killing the enemy from within, by the Ainic Urges of Those Outside.

Most of the practical workings related to this Stage of Nod are of esoteric nature and come into play when one has traversed the Path in the initiatic manner leading (un-) naturally into the Hidden Heart of this Station of the Cross, disclosing only then that which here actually lies obscured, while at the same time this Point of Qayin's Becoming in essence must even within the initial stages of its mere contemplation be realised as having a foundation seeded and rooted within and through all of the other ones both preceding and succeeding it, making it as such a guarded mystery kept fully concealed, revealed only by the way of the Illumination of His Crowning Fires.

7

The Seventh Station of the Derech ha-Dam Lahat wa-Aur Shachor

The Cross-Seal of
Qayin Baal ha-Shibathayim Mamlakah



The seventh Cross-Seal of the Dam Lahat wa-Aur Shachor Line is that of His Majesty of Sevenfold Dominion, the God-King of the Fire-Born Generations and the Holder of the Sceptres and Keys of the Kingdoms of Nod, being the aspect of our Master Qayin that gained the full regal dominion upon the earth, despite the bans, curses and restrictions set by the Demiurge, this while still confined within Sephirothic Creation, rising to the pinnacle of worldly power by the Grace of the Otherworldly Forces supporting and being championed by Him, allowing Him to Overcome Through Mastery, attaching Him not to the conquered but by conquest allowing Him to attain detachment from the temporal trappings enticing, obsessing and binding the lesser men, disclosing so His Ascending Path of the Warrior God-King, accumulating power in life only for the sake of the transcending of life's limitations, having as the true goal nought but Liberation, Thoughtless Apotheosis and Enthronement in Sitra Achra, not in order to there become bound to another form of being, but to serve more potently the Divine Will To Return All To Ain, from within the side where such Will of God prevails.

By this Cross-Seal our Master Qayin is manifested as the Conqueror of the Kings of Man, the Overtaker of Enemy Territories and the Establisher of New Kingdoms and Principalities by the way of His Bloodline and Expanding Spirit, representing the Sum and Foundation of the virtues related to the concepts of Fire-Born Dominion in its most elevated forms, holding crushing power over the clay-born conditions shattered by the force of Unfated Uprising and Awakening from the slumber of hylic being, fuelling the Fires of Unlawful Becoming moving relentlessly towards Undoing and Thoughtless Non-Being.

This Cross-Seal serves at its nadir the taming of both beast and man, elevating the aspect of Qayin as the first Tamer of the Horse established within an earlier Station of Nod to a level where such subjugation of the baseborn when directed both within and without leads to an overwhelming force of conquest overcoming all weaknesses, establishing a throne so high above where Demiurgic creation was ever meant to reach that its spire pierces the side of the Archons in offence to their finite and false rule, disclosing this Point of Unfated Power as the very seed for all the Towers of Babel the Demiurge strives to topple, seeing not that the True Kingdom and Throne of

Power is from Within and of Spirit and thus out of his tyrannical reach.

The aspect of Qayin manifested at this Station of Nod is that of the Kingly One of Sevenfold Power, having earned, attained and established this sevenfold empowerment through His restless wanderings and conquests within the world wherein He had been set to only suffer and toil as a slave, marked as an outcast and cursed sevenfold by the Blind Creator, showing that indeed the Jealous God was far from being almighty and that the Other God, whose will and impulses Qayin heeded as His own, held by the enlinkments through Serpent-Blood and Dragon-Spirit stronger power to rewrite Qayin's destiny.

Amongst the relevant mythic codifications relating to the overcoming and overtaking of Sevenfold Power can be mentioned the ascent of Qayin through the Seven Earths, in relation to certain lore describing Qayin as having at first been condemned to dwell in the seventh farthest and darkest of earths after His act of murder, the establishing of the Seven Cities, or more correctly Kingdoms (or Principalities under His power and through His Bloodline) upon the earth from which He had been banished, the forging of the Seven Keys of Power, represented by the Seven Key-Sigils of Death (deathly as they overcome and eliminate restrictions set in and by cosmic life), unlocking the seven shackles of the Archons and the opening of the Seven Gates to the other Side, called the Gates of Hell by those that find freedom hellish because of their contentment within enslavement.

The Seven Principalities under the dominion of Qayin have been named in apocrypha as follows (holding within them secrets of relevance to those that can reach the essence of this station within the Initiatic Setting): Enoch, Mauli, Leeth, Teze, Iesca, Celeth and Iebbath, connecting each to one of the Seven Keys of Qayin and to the Cultic Centres of the Antediluvian Qayinites and the Gates to the Other Side, but they are also esoterically connected to our Master in His aspect as the Great Tamer and Harnesser of Power within the Stellar Reflection of His Workings and Accomplishments, connecting Him to the One Astral Point of the Pole of the North Star, around which the Seven of the Starry Plough are drawn widdershins.

A fraction of the essence connected to via this Cross of Qayin's Majesty has before been enlinked to within the more exoteric teachings via the form of the Qayin Coronatus Rex Mortis Insignia, but while that insignia relates to this aspect of the Master in a most general manner the focus placed upon His related manifestation through the Cross-Seal of this Station of the Red and Black Line becomes most intense, pinpointing and harnessing the most hidden and relevant virtues and concepts associated with His highest Coronated aspect as still related directly to His reign within this accursed world, blessed once by having been defeated by Him and His kind.

Through this Cross-Seal the gnosis concerning the mentioned mysteries is attainable and their powers within reach, if one stands before Him worthy of such empowerments. Such worthiness earned by the accumulation of one's Becoming in His footsteps is the only thing that can unlock His Path and grant His Keys, as while at its nadir this Station of Nod is again one of those fundamental ones that at certain core-level intersect with all the other ones preceding it, it is not something that can be experienced or established abruptly, as its ascendance must be cultivated and made to flourish with each proper step taken upon the Path of Reddened Thorns, Gilded Bones and Black Fire, leading from the condition of one oppressed by the world and its natural order to the exaltation of the Self as One Against and Conquering All, crowned as the Subduer of the Seven and Wielder of the Sevenfold Power.

Within the earliest workings accessible through this Cross-Seal are the extolment and crowning of the fetishes of the Red and Black Line of Nod, elevating their seated enlinkments in accordance with the ideals realised as being connected to via the treaties through which this signature of Qayin has been manifested, externalising so again the inner process of Becoming and so making some aspects of the Work more concrete and graspable, while at the same time charging such rites with power and relevance in the Eye of the Master only because they have been aspects grasped wordlessly and thoughtlessly on the level of one's own Spirit, before being in symbolic reflection rendered to Him in sacrifices of Blood and Fire, igniting the Point of Majesty above His Crowns of Thorns and Gold/Gilded Bones by the way of a devotional projection of the Black Flame Within, expressing so the golden chain of sympathy between kindred Spirits, further strengthening one's own connections to Him.

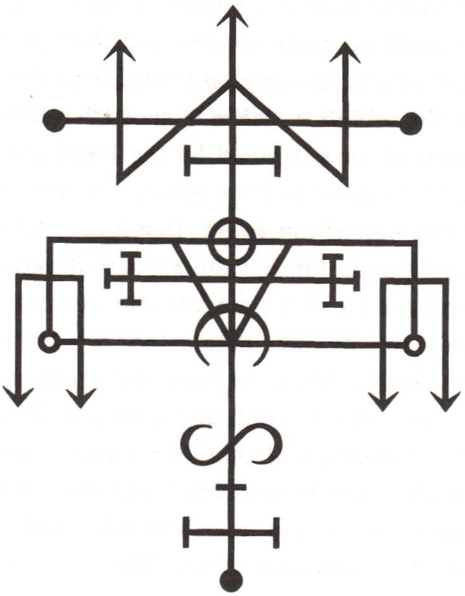
In the same manner can the Seven Keys of the Master here become boosted beyond their otherwise more easily perceived practical applications within the sorcerous context and instead become reforged by Blood and Black Fire and made to unlock and wield the Sevenfold Power that Binds and Liberates, establishing one's own Spirit in reflection to His at this Station of Nod, made into the Imperishable Star around which the Seven revolve in Sinistral Ploughing and Harvesting of the Seven Earths, granting both mastery and the taming of Self before the world connected to one's own being becomes in similar manners conquered and transmuted from having once been nought but a prison into becoming a mere stepping stone in one's path towards the Other Side.

Within this prominent Station of Qayin's Becoming there are also mysteries that should be contemplated and their gnosis reached for in relation to that which has been associated with the concepts of the Sacred King and the selfless sacrifice of such Divine Monarch/Avatar, the salvific spilling of sacred blood by the hand of those balancing upon the points of the Saint and the Scapegoat, the Sevenfold Cursed One to be killed in opposition to the Demiurgic decree by one who in martyrdom takes upon himself the Seventy-Seven curses in order to aid in the vanquishing of cosmic fate, the contextual relevancy of the cycle of seven and its culmination (and liberation) through the sacred 13 (7x7=49=13). Many of these concepts will in forms be paralleling also other myths and traditions, while within this our Qayinite context becoming a channel for Current-Specific Essences, drawing Spirit to and from the Other Side and the aspect of the Master that embodies all these virtues, revealing their hidden meanings to those that can rise in worthiness before Him.

8

The Eighth Station of the Derech ha-Dam Lahat wa-Aur Shachor

The Cross-Seal of Qayin Baal Avot ha-Nephilim



The eighth Cross-Seal of the Dam Lahat wa-Aur Shachor Line is that of the Forefather of the Awakeners of the Irim, the Master of the Serpentkind Guised as Women and Men that Made the Angels Fall and the Lord of the Atazothic Union Between the Spirits of the Heavens and the Earth, being the aspects of the Master whose enduring influences spread through His bloodline not only to overtake the earth but also to usurp the thrones of the heavens, this by bringing to His own ranks and into His own children the strongest angels of the Demiurge, making them see the truth and incline with the Thoughtless Side by entering into the flesh and Spirits of Qayin's own chosen kin, spreading thus the Venom of the Other God (Sama-El-Acher) not only into and through man but also the elect Overseers of the Archons by the stirring, awakening and empowering of the Spirit once diluted within them, rousing such sparks into blazing flames falling down from the heaven in order to unite with the Fiery Bloodline receptive for such Smokeless Fire, igniting so the World Fire set by the Mighty Nephilim.

By this Cross-Seal our Master Qayin is manifested in a liminal form walking simultaneously upon many Points of Transgression and Transcendental Empowerment, but crosses also with some of the most crucial Ancestral Lines, opening up the pathways for the union, manifestation and re-manifestation of the Qliphothic, the Qayinite and the Irimic-Nephilimic forces, disclosing another hidden meaning of the Triple Flame of His Final Coronation, which He at a later Station of Nod bestows upon His Faithful made worthy of such extolment, attaining so enlinkments to those Three Sources of Ancestral Power of the Fiery Bloodline while still alive, strengthening so the truth concerning the fact that a Qayinite Adept will always be a Living Dead, a liminal creature with one foot in each side of the Tehiru, acting like a bridge and a channel for the Invasive Light of the Other God, liberating those that are in harmony with its illumination, while destroying that which would oppose its dispelling of the White Darkness.

In the most practical sense this aspect of Qayin is called upon for the sake of the attainment of wisdom concerning mentioned related matters, this most often in connection to meditations upon and contemplations of these mysteries, but also for the opening of the Oneiric Gates through which Congress with the Nephilimic forces becomes possible, in manners similar to how the antediluvian Qayinites united with the fallen angels and attained empowerments and in turn empowered the angels to escape the clutches of the Demiurge and his creation. Within such settings the wise is to accept crucifixion upon the activated form of this Cross of Qayin in connection to the rites of incubation through which Dream Gates guarded by His psychopomp-aspect related on one side to His Enduring and Lunar-Bound Soul and on the Other to the Transcendent aspect of His/Their Perfected Spirit. Within such operations the adept must know to unite the Legions of Akeldama and Gulgaltha with those of Sitra Achra by the way of the correct harvest, consecration and ritual employment of the elements and forces needed for the proper turning of the keys here required.

At the Zenith of such Oneiric Workings of Spirit-Congress this Cross-Seal of the Baal Avot ha-Nephilim becomes the Matrimonial Bed, through which Spirits are wed in Unlawful Atazothic Union, bringing about the birthing of the Titanic offspring, like those Heroes of Old, those Men of Renown, that once ruled and shall overrule cosmic destiny again, be it through those possessed and transformed in union with and by Spirits drawn to Qayin's Bloodline, or through the generation of actual physical manifestations of disruptive nature, for the sake of the overturning of the Archonic World Order and hastening the bringing about of the Final Day of Wrath.

For similar ends but within other contexts the authority and power of the Master as related to this Cross-Seal are employed not only when He Himself is invoked or evoked through enlinkments and fetishes, which can be made of living flesh and blood or of the assembled and potentiated elements of the earth in accordance with our traditional telestic workings, but also when the Spirits of the Irim and Nephilim are called through Him, as they all adore and worship Him as their Saviour, Sire and Divine King, not only on earth but also on the Other Side, where the scales of power have shifted unimaginably to the favour of those that Rebelled and still Rebel against the Heimarmene of the ignorant Demiurge and his tyrannical Archons.

By this Sign, Seal and Signature of Qayin the ancestral heritage of Nephilimic-Qayinite Hybrid Seedline is within reach for those that can approach, understand, activate and channel from it properly and it is for example through this Point of Qayin, even when in its more undefined and still not overtly manifested or fully grasped form, that many of the essential revelations concerning the Nephilim were originally granted to those that now act as His humble scribes and evangelists, spreading and doing His Word and Work through the 218/182 Current of the Thoughtless Black Light. This station of Nod is thus one of those that seed and empower a multitude of the other ones that simplistically can be considered as coming before it within the more rigid scheme of the initiatic approach presented and should thus even in the earlier stages be venerated upon and through the Altar of the Mighty Dead, allowing so very significant Spirit-Currents to flow through the Points of the Dead governed by our Master on both sides of the Veil.

It is also by this Cross-Seal and the ruling aspect of Qayin that one by the Red and Black Line also can unlock certain gates within the other Lines of Nod, bringing out by the force of Fiery Blood and Black Fire the essences of the Nephilimic Ancestors from both their worldly and the otherworldly, their inner and outer, abodes and in some cases prisons, granting so the means to the faithful to empower and in turn become empowered by our Hidden Kin, those noble and brave ones that once usurped with Chaos this prison house of Thoughtful Order, now scattered both within, betwixt and outside of Sephirothic Existence, all of them still approachable by the cunning and wise men and women from Qayin's and Qalmana's side.

Through this Station of Nod the foundation of our Nephilimic Witchcraft is approached and by its two triangles of manifestation, uniting that which is above with that which is below and that which is in this world with that which is on the Other Side, not only is the aspect of Qayin governing all these mysteries and related forces called upon but also the Legions of the Irim and Nephilim, which are given Points of Ingress by those that carry out the Master's Work, as they themselves once did. It is as such this Cross-Seal which is one of the main Operative Seals of Summoning employed within the Nephilimic

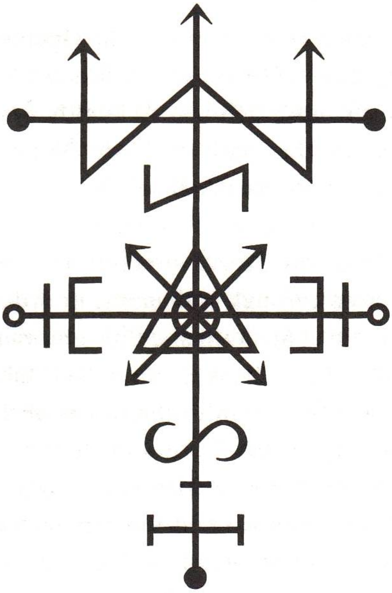
Line, disclosing the essential connection between all those rebellious forces opposed to the natural order of creation and our Master, placing them all under His power and on a path already paved and traversed by Him and His Holy Bride.

There are as such Crossroads stretching towards many directions of relevance in this Station of Nod, through which the paths of initiation into the inner mysteries of the Current 218/182 are crossed and connected, to make visible a hidden quintessential centre, where the Light of El Acher grants illumination as the Black Fire of Spirit Unbound, yielding Atazothic Empowerment and Unfated Transformation to those that in selfless sacrifice feed it with their own Azoth and so give up their own preordained being for the sake of a Thoughtless and Lawless Becoming.

9

The Ninth Station of the Derech ha-Dam Lahat wa-Aur Shachor

The Cross-Seal of Qayin Baal Tzomet ha-Esh



The ninth Cross-Seal of the Dam Lahat wa-Aur Shachor Line is that of the Lord of the Crossroads of Fire, the Opener of the Liminal Paths and Points of Spirit and the Immolator of Adamic Clay and Liberator of the Fire-Born Self, being the aspect of our Master Qayin that by the way of Atazothic Empowerments and Rectification of Thoughtless Spirit once diluted within Thoughtful Existence attained Apotheosis in His union with Holy Qalmana, unifying through Death that which had been divided by Cosmic Life, establishing thus this manifestation esoterically as a Point of Anamlaqayin, where the Thaumiel, or more correctly the Thaumithan, becomes manifested through Qayin and Qalmana, representing on this side of the Tehiru the Twin of El Acher, or the Two-Headed One of the Other God, making this aspect a transitional one bridging over to the Sitra Achra, towards the becoming of the Baaltzelmoth/Baalbaalathtzelmoth, leaving behind itself the burning remains of that which must be discarded and transcended when entering through the Gates of Daath/Death at the intersecting point and centre of the Crossroads of Black Fire.

By this Cross-Seal Qayin comes forth as the Opener of the Paths and Gates of Sheol, being those of Death and Hell as related to the covenants and pacts sealed through His Baal Berith station and aspect encountered earlier on this path of Fiery Blood and Black Light, establishing Him here both as the Black Devil and the Red Saint of the Crossroads and the Cross, establishing certain points that later are transferred to Tubal-Qayin Azazel, erecting the intersecting axis of Thoughtless Light risen through Nahemoth in order to penetrate the frigid and virginal womb of Malkuth and thus ever reinforce the invasive and ingressive points of the Black Earth once established by the way of the first human sacrifice given to the forces of the Other Side, the difference being that upon this Station of the Cross of Nod it is the Fiery Blood of the Serpent-Born which is willingly spilt back into the Veins of the Dragon for the sake of the strengthening of the Other Side, instead of the diluted blood of the clay-born lambs of the Demiurge shed upon other Points of Nod, establishing this station on one hand as another step towards and into Martyrdom by Self-Sacrifice, while on the other hand revealing it as an axis of transcending power, liberation and apotheosis in Azerate.

Within the context of fetishistic operations of our telestic work of God-Making and God-Becoming (i.e. Deification) it is a union between the opposite poles of the Black Flame Within and Without that we attain upon this Cross-Seal when it is established as altar and the foundation upon which such Good Work is carried out, this for example by the empowering conjunctions of the enlinkments of Qayin and Qalmana and the establishing of the Ascending Dual Flame, which when internalised by Their Grace leads to the ignition of the processes that in their zenith are related to those of the Seal of the Spirit's Deathly Ascent, giving way to the rousing of the Force of Nachashel slumbering within the Spirits of the Enduring Kin of Qayin and Qalmana, leaving one's being behind as ashes transcended, for the sake of the Dragon's Becoming.

In connection to the outer aspects of such workings also the enlinkments of Anamlaqayin can be created, strengthened and worked, for example in one of the most crucial contexts in connection to the making of the Ensouling Tincture of that Two-Headed Aspect of the Twins of Nachashel and later in connection to the workings employing such Enspiriting Tincture for the sake of consecration, evocation, invocation and communion with that aspect, for which the Crossed Souls and Spirits of all correctly chosen and employed elements create a worthy Pathway and Seat of Manifestation.

As overtly indicated by the title of Qayin as the Lord of the Crossroads of Fire the physical loci best suited for the more advanced external workings of this Station of Nod are actual crossroads, set ablaze not only by the offertory flames and fires of its activation, but also by the awakening of the inherent Spirit-Force of such liminal loci, made by the way of proper conjurations and inclusion of enlinkments to cross with the Fiery Force of our Master in order to create a Quintessential Point of Ingress, Egress and Congress. Ritually harvested and paid for crossroads soil and attached aspects of Spirit and Power are therefore crucial elements needed when working this Cross-Seal, especially when the virtues of such liminal places are to be introduced into the workings conducted upon other loci than the most ideal ones, bringing so the crossroads into the work when the work cannot be brought to and established directly upon the crossroads.

As such this Cross-Seal identifies Qayin esoterically as the First Lord of the Crossroads, as He (and His Twin Sister/Bride) was the one that throughout Akeldama and Gulgaltha first established the Sorcerous Crossroads of Sacrifice, Death, Spirit Quickening and Otherworldly Manifestations, emphasising in more exoteric settings His ruling over the Restless Legions connected to the physical aspects of all such Intersecting Paths, illustrating Him in such contexts as the one standing with one foot in the world of the living and with the other in the world of the dead, or more esoterically with His soul on this side of the Tehiru and with His (Their) Spirit in Sitra Achra, holding dominion over all that passes in-between, giving Him the title of the Saint, or Devil, of the Fiery Cross, being the one in whose name all that traverses such liminality can be conjured.

Qayin Baal Tzomet ha-Esh as the ruling aspect of this Station of Nod is also the Fire-Crowned One that has made the Flames of His Coronation burn stronger by setting ablaze the Mark of His Exile by the risen and expanded Serpent-Fire of His Thoughtless Spirit unified with those of His Bride, adorning so Himself/Themselves with the Crossed Flames of Their Conjunction and mutual and final level of their coronation, while still on this side of the Tehiru. As such this point of Qayinite becoming connects in its zenith to the forging of the Fiery Crossed Keys by the transformative powers of the Crown of Fire, when the Spirit's place has been reversed to rise above the four oppressive elements of YHVH by the way of their reabsorption through the formula of HVHY back into the Quintessential Flame originating from the Void Place of Spirit, opening up the paths and gates of liberation from all that which is not for the Black Fires of the Thoughtless Divinity.

Such mysteries are within the actual contexts of working the Seven Keys of Qayin and Qalmana also of relevance, as likewise within such contexts one can upon and through this Station of Nod wed and unify their respective Key Sigils of Death in secret manners in order to forge the Seven Keys of Anamlaqayin, opening gates leading farther than what the original keys on their own could seem to be able to open. Such operations gain their power not from simple logical conclusion for such pairings, but by the Spiritual License and Gnosis attained via initiatic work leading to such merging of Their powers, which only then also become part of one's own, because of the closeness and sympathy which at such point will have been founded.

Amongst the magical workings most overtly related to this Cross-Seal are based on the mentioned virtues those different ones concerning the Intersections of the Fires of Spirit in order to establish the Immaterial Crossings of Black Fire, meaning in most cases a Spiritual Congress and Intersecting of Power between the Qayinite and either the Fires of Anamlaqayin, or those of any other Spirit under the direct dominion of Qayin and Qalmana, establishing thus this Cross-Seal as a Daemonic Highway where wilful collision between Spirits is sought for the sake of Atazothic Kelim-Shattering Empowerments meant to force open the closed paths and give way to the unfated manifestations of Thoughtless Spirit. In such settings the activated form of this cross, when established in the proper form and size, acts as the Dragon Lines of the Earth redirected towards the intentional collision with the Otherworldly and Qliphothic Forces it attracts and manifests, this for the sake of the removal of all that blocks the Path of Spirit by keeping it chained within the prison of causal being.

Within such settings the work can take many different forms, but in some of the most potent aspects of such operations the Dragon Lines found within this side of the Tehiru are redirected to cross and collide with and gain power from some of those stretching forth, or made to stretch forth, from Nahemoth, this by the power of Qayin in His aspect that governs the Serpent Force, or Fiery Blood, both when it can be found within the clay of man and inside the soil of the land itself, directing its rousing and union with the Outer aspect, disclosing His enduring Soul and Transcendent Spirit as the Gatekeeper of Sitra Achra and the Bearer of the Cross/ing of the Fires of the Dragon, ever establishing new liminal points opening towards and from Sitra Achra, giving so way to the manifestation of the Deities of Black Fire within all fields into which His Seeds of Thoughtlessness are planted.

As related to the rites of evocation proper such crossing and rousing of power can via this aspect of the Master be externalised and for example through workings done upon actual crossroads standing in strategical connection to relevant pathways and other places of power aid in the manifesting and spreading of the Invasive and Disruptive Spirit-Current of Qayin upon the earth, or direct it towards a specifically targeted area in order to cause desired influences in harmony with the natural inclination of the Master, both in His astral and earthbound as well as Spiritual and Qliphothic aspects, serving so the Good Cause of the Other God and thus remaining ever justified even if in direct opposition of all worldly morals, laws and hypocritical concepts of good and evil.

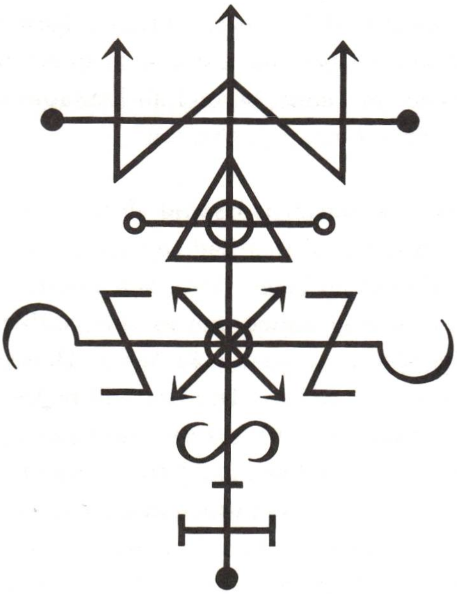
The Path-Opening aspects of this Cross-Seal connect it also overtly to the corresponding Key-Sigil of Qayin, which within this context serves in unified form of the Work of this Cross and that Sigil to open up the Unseen Spirit-Pathways, the Roads to Victory and Liberation or even, when the reversal of the blessings of our Good Saint is warranted, close all such paths of deserving targets in order to condemn them to stagnation, failure and material and spiritual oppression, as even though Qayin in His aspect as the Lord of the Crossroads of Fire is a Saint of those that share in His Cause, He will still always be perceived as the Opener of the Pathways to and the Bringer of the Fires of Hell by all those that serve nothing but the blocking of the ways of the Spirit's awakening and transcendence.

In this Station of Nod the 'dead-end' becomes for those walking in His footsteps opened up as the Hidden Fiery Paths bridging to and from the Beyond, transcending the limitations of being by the transformations of the sought-after Unfated Becoming, setting such unseen roads ablaze by the Light of the Other God so that nought but the Spirit from Their Side can remain upon and traverse through it, cleansing so those that are ready to pass through this Ninth Station as the Unseen Gate here secreted, in order to so become fit to enter the Kingdom of the Shadow of Death, which is manifested within the following Station of this Red and Black Path towards Sitra Achra.

10

The Tenth Station of the Derech ha-Dam Lahat wa-Aur Shachor

The Cross-Seal of Qayin Baal Tzelmoth



The tenth Cross-Seal of the Dam Lahat wa-Aur Shachor Line is that of the Lord of the Shadow of Death, the Deathly and Deathless Vanquisher of Life's Limitations and the Breaker of the Closed Circle of the Cosmic Ten, being the aspect of Master Qayin that, unified with Qalmana at this Station of Nod by the way of their Dual Union and Elevenfold Becoming (2=1+1=11), transcended the Sephirothic Ten and joined the Qliphothic Eleven, paving so by their deeds the Path of Nod, being that of Their Restless and Endless Wandering and Becoming from this side of the Tehiru to the Other Side, where They in the Qlipha of Venus in Union attained Liberation, Power and Perfection of Spirit, taking their seat upon the Throne of the Fifth Hell as the Overseers of the Third Hell Gate from the perspective of those that through the Black Earth and the Gate of Death (being the first and second Hell Gates of Qliphothic Initiation) can continue into Their Kingdom of the Shadows of Death, as They by the way of the Crown of Fire transformed into the Third Key, with the Crown of Thorns and the Crown of Gilded Bones having first served as the Keys for the passing through of the Gates of Gehinnom and Shaarimoth, attained as the Baalbaalth-Tzelmoth entrance back into their True Source of Spirit and so became restored in might back into Their Thoughtless Essence of Venus, beyond all limitations that They had endured as part of the Demiurgic Creation.

By this Cross-Seal the Master is beyond all that limited Him in this world and has overcome all that had separated Him from His Holy Bride, as they here are no longer Two, nor Two-Headed or Divided in Spirit, and are instead united and as One, with their Head now being One of the Eleven of Azerate El Acher. Thus even if we refer to this and following aspects as "Him" or still by the name of Qayin it must be understood that 'They' are in truth and in essence at this point beyond all that had defined and limited Him/Them individually within the Sephirothic settings in which those personalities and Masks of Their Spirit had been forced upon them, but for the sake of simplicity and the necessary codification of the most relevant mysteries we will refer to Their Spirit here as the Baaltzelmoth, continuing so to adhere to the tabus of the Qayinite Cult when it comes to the concealing of the Veiled Qalmana beneath the Cloaks of Qayin whenever possible, as even if certain facts have here been stated their true meanings shall remain concealed to all but those that by Her Grace can turn the Sorcerous Key of Invisibility and behold His/Her/Their true beauty beyond all cloaks, veils, masks and limiting forms.

The Mysteries of Baaltzelmoth have been hinted at in other texts offered to the faithful in the form of our Temple's public teachings and thus the students of the Tradition and the Followers of the Current have already a fundamental understanding and perspective from which to contemplate this Cross-Seal, which, in form even, is a very close reflection of the usual Baaltzelmoth Seals provided both in Liber Falxifer II and in The Book of Sitra Achra, and it is in those sources that the seeker is advised to search for some of the formulaic keys for the activation of this Cross-Seal, both in linear, sonic and herbal forms, which if correctly employed within this exact context will produce certain new and unique results enlinked to via the treaties through which this Tenth Signature of the First Traversers of the Paths of Nod has been manifested.

Amongst the virtues attainable here by the mentioned, and many other unmentioned, means and approaches are the invocation and evocation of the Qliphothic Forces linked directly to by the way of the Silencing Letters of Sitra Achra that spell the Name of Qayin and Qalmana as the Baal(Baalath)Tzelmoth into this side of the Tehiru, this in order to manifest Their true essences as related to this Otherworldly Point of Nod, being the first of the Four Final Stations of Nod that are in Sitra Achra (possessing esoteric correspondence to the four letters of the Qliphothic Tetragrammaton), underlining so the antagonism of the Side of the Eleven by their focused and adversarial point of Ingress established deliberately through the tenth station, overtaking so that number within this context and placing it beyond the reach of the Archonic forces and the limitations of that number's cosmic and fate-upholding counterpart.

This Cross-Seal and its station serve thus within the praxis of the Qayinite as an Invasive Point for certain Qliphothic Forces and elements of greatest of relevance, with the potential to also function as a point of Egress and Transcendence, this in similarity to some of the other Cross-Seals that manifest and represent the most crucial aspects of both the Path and its Master/s, placing its workings within the sphere of the Highest Thaumaturgy and Spiritual Cultivation, where the Redeemed, the Saviour and the Divinity can be experienced and understood to be as One when aligned, this by the realisations and Gnosis attained through the Fiery Enlinkments of Spirit within one's self that through the rites of purification, exaltation, meditation, invocation and possession can become quickened and attain the Atazothic Empowerments, which by the way of the unification of such inner aspects with their Outer ones grant the expansion of the Spirit beyond the confining limitations of cosmically predestined existence.

Because of its channelling capabilities, drawing Power and Spirit from the Sitra Achra, this First Qliphothic Point of Nod is one through which one can establish firm Qliphothic Connexions and serves thus, in its few different forms and aspects within the elevated forms of telestic fetishism, as both a key for the opening and filling of the most powerful of Kelims of Baaltzelmoth and as a seal upon which the idols of the Lord of the Shadow of Death can be seated and sealed with and by His (Their) Spirit.

In similar fashions and consecrated in like manner upon its own activated form this seal also serves splendidly as a talismanic enlinkment, for example when it in the before mentioned manner becomes inscribed upon a small copper sheet, which is soaked in Ensouling Tincture and then rolled up into a scroll, which then is wrapped and tied in a suitable fashion with consecrated cord and eleven knots, into each of which the relevant Formula of Calling is blown. In an alternative form such Copper Seal Scroll can be made in a less tight and wider tubular form allowing it to become loaded with a powder-mixture consisting of the same elements that one would associate with the ensouling ones of this Station of Nod. The scroll's open ends are then sealed with hot wax from the central altar candle, or alternatively with the red and black wax from right and left-hand side candles, in order to signify certain relevant mysteries and link further to such attributes through the talisman created.

With the wax plugging both ends of the scroll and so holding securely its load in place the talisman is given final consecration by being placed upon the small triangle of the Cross-Seal of Baaltzelmoth and there, by the proper activation of the Cross-Seal upon which the Work is based and placed, the Monarch of the Shadow of Death is petitioned to bring Spiritual inspiration, guidance, protection and fortification and so grant the empowerment through the talisman blessed by the Perfected Spirit of those that on this side of the Tehiru were Qayin and Qalmana. Such repleted Scroll Talisman when most perfectly made and consecrated can in itself correctly be considered as a small Kelim and even act as the main ensouling load to sow into aspect-specific fetishes, as in the optimal form it should hold all the elements and Spirits required for such exalted application.

In related settings also the rosaries of Red and Black Line can be consecrated upon this Cross-Seal, by being washed with the ensouling tincture mixed into Lustral Water in order to create a strong Chain of Sympathy between the Qayinite and the Transcendent and paradoxically, through the Enlinkments of Fiery Blood, ever-present Spirit of Qayin and Qalmana. To consecrate the rosarium of this Line of Nod that in all of its aspects upholds a liminality between the two sides of the Tehiru upon this Cross-Seal underlines thus further the transitional and invasive qualities that one seeks to replace the stifling influences of the cosmic 10 with, and so by the way of unnatural addition establish through it the liberating becoming of the 11.

As related to our Ancestral Venerations this Cross-Seal, and the aspect of the Master re-presented through it, is the King of the Mighty Dead that have transcended Sephirothic existence, being the Fire-Crowned Host of the Kindred Spirits of the Bloodline of Nachashel that have passed to Sitra Achra, and it is in connection to the marshalling of such daemons that the concept of the Wild Hunt of Qayin gains its most esoteric relevance as forms of Qliphothic Intrusions proper, during the most liminal times when the two sides of the Tehiru intersect at some specific crucial point.

Such Furious Spirits of the Dead, justifiably wrathful when returning back to the condition they despise and already have transcended, act as the very Shadows cast by the Lord of Death, snatching up with them in wild abandon the souls and Spirits of all that come into their path, destroying or driving insane all those that share not in their fury, while bringing Liberating Misrule and Chaos wherever stagnant order before had prevailed. This emphasises also the role of Baaltzelmoth as the Opener of the Gates to and from the Tree of Death and as the one that casts into this side of the Tehiru the Shadows of Death, being in these certain mentioned settings the Spirits, and not the mere souls, of the Mighty Dead, which through Baaltzelmoth can be communed with, as they all originate from and reside with and within Him/Her/Them at this level of their Becoming and Undoing.

In the basest setting and nadir of the Work of this Station of Nod the operations of Malefica can also be effectively conducted through this aspect, but in such settings the target must be an enemy of the Good Cause itself and not a mere insulter of the clay-born ego of the operator. In such workings the Shadow of Death is cast upon the target crucified upon this cross as a sacrifice to the Otherworldly Forces and can via such means afflict with the most dire forms of Soul Loss, Madness and finally a Painful Death, but there must be many empowerments in place before one can attempt such working, as the wrathful aspects reached out to can easily take whatever they themselves reach, and thus if not ready to Ride With Them, or be Ridden By Them, one should refrain from approaching Them.

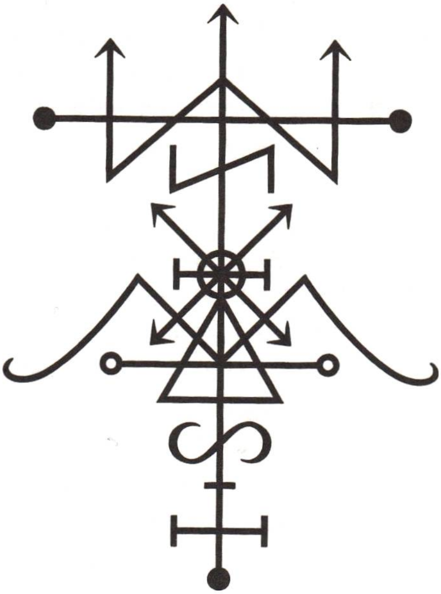
On the highest level it is by the Formula and Work of the Baal Zabach, as related to the Point of Martyrdom, that this Cross-Seal can become an actual Gate of Egress from the Sephiroth leading Spirit through Nahemoth's and Gamaliel's Gehinnom and Samael's Shaarimoth into the Venusian Tzelmoth of our Deified Master, but such workings can only take place when one through Initiatic transformation has arrived at That Door and are not something that can be hurried towards, as if one attempts at walking before having first learnt to crawl one will fall, and in this case one will fall hard. Of this issue there is no need, or possibility, to here speak in any greater detail, but those that make themselves open to the guidance of Azerate by their tireless dedication, correct cultivation and Good Work shall in time gain insight into all aspects of relevance, this through the direct intervention of Lineage Bearers, both living and dead, passing over the Initiatic Secrets of Qayin's Cult, Tradition and Necrosophic Current to those meant and made ready for its receiving.

It is in connection to this Station of Nod that the concealed aspect of Mawethel also is manifested as the very source of the Unfated Death once intruded into the world by the becoming of Qayin and Qalmana and Their First Murderous Deeds, disclosing so here the Skull-Masked personification of the Sinistral Death, as ordained by Azerate El Acher in anti-cosmic opposition, and as such there are here the deepest of mysteries out of reach of all but those that make themselves the very instruments of this Reaper, sharing in His Will and Cause, so as to Become as One with this Harvester whose skeletal hand wields the merciful and liberating blades of Aur She-Ain Bo Machshavah.

11

The Eleventh Station of the Derech ha-Dam Lahat wa-Aur Shachor

The Cross-Seal of Qayin Baal Orebmoth



The eleventh Cross-Seal of the Dam Lahat wa-Aur Shachor Line is that of the Lord of the Ravens of Death, the Conferrer of the Wings of Dispersion and the Monarch of the Legions of Black Venus, being the transcendent aspect of the Master Qayin that has assumed in His/Their traversing of the Path of Reversal and Return the Throne of Oreb Zaraq as the Baal of the specific branch of the Tree of Death bearing the Fruit of Forbidden Knowledge once gifted to Eve by the Serpent, manifesting the antithetical opposition against the Sephiroth Netzach, assuming so the power of the Qliphothic sphere of War, Conquest and Victory, rejecting all love and all goals but those meant to ensure the Unity of All within the Nihility of Divinity Unmanifested in Ain, eradicating the attachments of being for the sake of the dispersion and undoing of limiting existence upheld by the Thoughtful aspect of Fallen Divinity, spreading here the Ebon Wings of the Ravens of El Acher to eclipse the White Darkness and to fly away from death in life towards Immortality in Death; an Unfated Death (outside of the Archonic Heimarmene) that does not lead to cosmic reincarnation but instead in Qliphothic Expansion, tearing asunder the Doves of Noah representing a submission and return back to the Demiurgic Creation and so adding power snatched away by the way of bloody beaks and claws from the Sephiroth to the Elevenfold Kingdom of Multiplicity and Chaos.

By this Cross-Seal the Master is re-presented as the Qliphothic exaltation of the Orebel of Gulgaltha, being here not a commander of the Raveners of Souls but instead the Ravening Spirits soaring towards the Becoming of the Dragon, here with the sickle and scythes of Their reaping turned into the beaks and claws and the Qliphothic manifestation of the legions serving His Will, and thus such forces commanded here have rightly been described as Daemonic Ravens issuing forth from a Volcano of Black Fire, signifying that the path of ascent and becoming of the forces of this sphere indeed are from the Rising of the Black Flames leaving behind the hollowed earth that had contained them, this in order to by their Unfated Deaths attain Deathless Rebirth within the Qlipha of Venus.

It is also specifically through this Point of Nod on the Other Side that the Perfected Spirit of Qayin (and Qalmana) commands the Seven

Primary Forces of Oreb Zaraq, being the Power of the Name of the Qlipha in full and then the power of each letter of that name, containing within itself the commanders and armies of this sphere, making this aspect of the Master a point of power through which such forces are called upon and communed with, while retaining the correct level of protection needed when trafficking with such Spirits while one still is attached to the side that they seek to tear asunder.

By this Cross-Seal it is not only possible to call upon the Ravens of Death and Dispersion to intrude into this side of the Tehiru by the ways of sacrifices, invocation and evocation, but also to project one's own Spirit into the form of such ravens through the grace and blessing of their, and our, Master Baal Oreb Zaraq/Orebmoth, this being part of the most advanced forms of Qliphothic sorcery during which the empty Adamic Kelim left behind in turn becomes filled with something from the side that one has sought glimpses into, causing not only the blessings of Atazothic empowerment but also potentially the shattering of mind and soul if one was not ready to receive what They leave behind. Within these settings this aspect of Qayin can be likened to Lilith in her spider aspect when she can upon her web spun over the whole of the Tree of Death, in her own particular fashion, give access to all of the spheres of the Qliphoth, the difference being that here we instead can as the Dispersing Ravens leaving the Sephirothic shores behind fly in Spirit from His Qlipha, as one of His Emissaries, towards the other Qliphoth and so attain transformations that they can bestow. Thus with each contact with Their Black Fires the feathers of the raven-form assumed are set aflame, so that one by such soaring through the branches of That Tree attains the transformation into the Fenix, changing so in time into something more and more akin to a Fiery Dragon.

Such workings transcend the simpler forms of our Necrosophic sorceries and must be accomplished within the settings of the Qliphothic Work proper, as for example disclosed in the Book of the Dragons of the Other Side, as one must remember that these Final Stations of Nod are no longer within this side, nor have they ever been, and thus the means to access them will be less akin to the witchcraft established by Qayin's and Qalmana's toiling in this world and attained instead through Their Points of Becoming transcending it, thus the Necrosophic approach must here leave way for the Chaosophic, or more correctly Ainsophic, ones and as such unfold more in line with the ceremonial approach of the Baal Shem ha-El Acher, knowing the names and letters of the Other Side and the ways and means through which such Divine Silencing Forces are communed with and manifested.

While the loftiness of these points and aspects best lends themselves to Alchemical Work and has little to do with any worldly forms of gain, unless the leaving of the world would be counted as such, there is still at the nadir of this cross the possibility for wrathful operations, either of the internal kind for the sake of Self-Overcoming and elimination of weaknesses one is ready to abandon unto death, or for the sake of the elimination of outer manifestations of such hindering forces, for example in the form of deserving foes. Within these settings the Ravens of Death can be called upon, in the name of their Divine Overseer and Head, to bring Unfated Death to that which would be perceived as their natural prey. In such operations the gates are opened and the Cross-Seal activated upon the correct form of the Hendecagram, with the links of the target being placed upon the Cross-Seal, upon which the blood of doves is spilt in order to give way to the Ravens of Qayin, which are then summoned to feast in the names and titles of their, and our, Commander.

Within those settings, in similarity to when the Ravens of Gulgaltha are worked, the talons of ravens are great tools for enlinkments to the clawing and tearing virtues of the Spirits accessed through the Master of this Cross-Seal. Such claws fed with dove's blood can be used within these settings for the cutting and stabbing of the effigy of the target, in order to cause great harm and in order to catch aspects of their souls which then are, harmed, manipulated and given over to the Ravening Spirits summoned to feed upon, strengthening so their own shells filled with the life-force of the assaulted target of such curse.

In similar ways but for other ends elements of ravens can upon this cross be fed blood in order for them to become linked to those ravens of Qayin and act as Fetishistic Enlinkments within the telestic workings of God making and God Becoming, so that one by such elements in the different operations can attain a more intimate contact with such Spirits and in different ways access their virtues in ways that could serve the Master. Such elements would also greatly enhance for example the Ensouling Tinctures demanding raven parts or the aspect-specific fetishes of the Lord of the Ravens of Death, within which such elements, such as wings, feathers, skulls and claws are included. Here the Raven becomes more than what it ever could be on this side of the Tehiru and instead becomes in aspects possessed by those Qliphothic forces that have the distorted reflection of this bird as their totemic symbol.

This Cross-Seal is also used within many other operations than the ones described, like for example in connection to Oneiric Communion, Astral Shapeshifting and the attaining of the Raven Sight through which one can gain insight into the sphere of Black Venus and attain Their perspective concerning one's Self and this side of the Tehiru that one is chained to. In such settings one can either employ the Qliphothic approach and the ceremonial opening of the gates and activation of the Hendecagram, or for less empowered workings even attempt at the more basic and usual activation of the Crosses of Nod and establish the cross large enough to act as one's bed and foundation for the incubation ritual following all the primary prayers, the giving of offerings, intoning of formula and meditation. By entering through the gates of sleep with the mind focused on the following formula one can within such settings attain much, sometimes even more than what one had bargained for:

Zammazo Emoth Zaraqaen Baalorebmoth!

A Black Mirror can also be created in a way so that it acts as a gate to the Station of Nod related to this Signature of Qayin, so that one instead of sleep can employ gazing, chanting of formula, correct incense and induced trance for the projection of Sight into the liminal point where the Other Side can be glanced and its Black Light basked in, for the attainment of Empowerments and Gnosis, in accordance with what one has made one's Self worthy of and ready for.

There is a great relevance in the position of this Station of Nod and aspect of the Master being numbered as the Eleventh, as the Raven of Dispersion speaks of the Spirit that when set loose rejects to return back to confinement, like in the story of Noah that after the deluge let loose a raven to seek out shore and return back to inform about it, resulting instead in the raven never returning back and abandoning the Demiurge's favoured one, so that he instead had to send out the dove that because of being a tame creature obedient to the will and whims of the Archonic forces did return back to Noah with the needed confirmation. As such the raven here speaks of an impulse to abandon the world, to reject the will of the Demiurge and his chosen and instead break free and seek the unknown shores of the Other Side, being all concepts that can be connected to the number Eleven as the One Transgressing and Overcoming the Cosmic Ten. Thus the ravens of Death are those forces that by and through rebuking of the fated Decree of the Thoughtful Archon become free to transcend the cycle of hellish reincarnation and instead seek out their own freedom far away from their predestined positions within a confining existence defined by nothing but limitation, dilution and delusion.

There is thus also a psychopomp aspect to Baal Orebmoth and His Ravens, as they can show the worthy Spirits the path of escape in death, if they in life have made themselves essentially similar to what some of them once had been, this pertaining to the Spirits of the Mighty Dead numbered amongst the legions of this Qlipha.

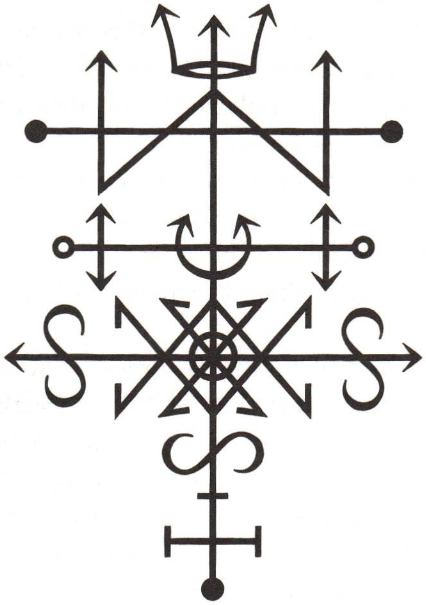
The Lord of the Ravens of Death teaches thus His kin how to splinter away from the closed circle of the 10 and so establish the gateway through the Becoming of the 11. As such this Station of Nod holds within itself a Great Black Light that can illuminate the receptive both during life and in death and aid in their attainment of Ainsophic Gnosis, ushering Spirit on the Path of No Return leading ultimately to the Return Back to the Source of All within the Void Place of Divinity, the Pleroma of Non-Being beyond Thoughtfulness and eventually also even Thoughtlessness, as the Ultimate Negation even neutralises the Negation of Thought and is thus the true goal of the Thoughtless Impulse, seeking to extinguish itself in that Fullness of the Emptiness of Ain.

As such the most relevant and esoteric aspects reached for through this Point are by its unification with the Work of the Hendecagram, in its different forms and aspects, as disclosed within our other teachings related more wholly and specifically to the Sitra Achra.

12

The Twelfth Station of the Derech ha-Dam Lahat wa-Aur Shachor

The Cross-Seal of
Qayin Baal ha-Ateret ha-Esh Shachor



The twelfth Cross-Seal of the Dam Lahat wa-Aur Shachor Line is that of the Lord of the Crown of Black Fire, the Carrier and Conferrer of the Coronating Flames of the Spirit Risen and the Bringer of the Black Light of the Other Side, being the aspect of our Master Qayin that personifies the Atazothic Empowerments led to their culmination, being a stage of Transcendental Becoming represented within our Ainsophic Tradition by the word Azothan, signifying the stage of liberation attained via Atazothic expansion of Spirit, shattering the confining clays of Sephirothic being and leading by the way of the Gnosis attained and the sympathy for the Side of the Qliphoth cultivated to a Spiritual Merging with those Draconic Forces of the Other Side, from which the Fires of Azerate once had been channelled in order to raise the Black Flames Within to their Crowning Position, igniting so the Torch of Nachashel illuminating the Self with Thoughtless Spirit elevated through and above the skull, through death of being towards rebirth and apotheosis beyond all forms of fated existence.

By this Cross-Seal Qayin's (and Qalmana's) once earthbound Spirit now burns as a Crown of the Dragon and is manifested as a force of Azeratean Enthronisation bestowed upon those that reach for what they reached in order to undermine the demiurgic creation by transcending it and so bring more Spirit to its Opposing Side, making this aspect a most essential one that at its core fortifies all the other ones preceding it, leading them all to fruition within the following thirteenth station of this line of Blood and Fire, being the final Point of Nod and pinnacle of Qayinite Becoming and Unmaking.

Esoterically this Cross-Seal links to the Fires of Tohu, Bohu and Chasek, as brought down into Azerate and the Tree of Death and manifested in different manners, positions and portions on both sides of the Tehiru via Qayin's and Qalmana's unfated being, becoming, undoing, remanifesting and resuming of Power, Station and Throne where Their Venusian Fire of Spirit once as Seed of Nachashel had been harvested and made to intrude into cosmos for the sake of the spreading of the Thoughtless Fire, manifested through Them and Their Bloodline and the forces that Their Lineage would act as path-openers and gateways for, making it as the very Firebrand of Chaos, inciting all that can serve the Return Back Into Ain.

Thus the Crown of Black Fire here signifies the unification of the Fires Above and Beyond with those Fires Below and Within, establishing a means not only for escaping the world but also enlinkments to those Points of Return to Nihility crowning and standing even above the Thaumiel/Thaumithan.

The powers of this Station are as such not something that can easily or abruptly be attained and are instead something strived for and accumulated with each conscious step towards the Side of Azerate, acting as a kind of Lighthouse casting its Black Beams over the Twisting Tracks of Nod from the Other Side before the Final Station, which in such light is revealed to be Nod's true beginning, burning as the Light of Eleven manifested in order to vanquish the Archonic Darkness of the Twelve, bridging over from the limitations of worldly life defined by and confined within Ten into the Deathly Thirteen of the Venus of the Eleven (7x7=49=4+9=13=2+11).

Thus the numerical formula of the Azothanic Transcendence of the Qayinite is also here disclosed where Azoth in its worldly state is shown to need a Doubling Union, or Marriage of Spirits, which is the Unfated Atazothic Addition of and from the Other, mimicking the union of Qayin's Spirit with that of Qalmana, which then leads to the Deathly Kelim Shattering Expansion that frees the Azoth and unites it with the Side of the Dragons, as to That Side flow all Unbalanced, Lawless and thus Unrestricted Currents of Divinity, represented by the Eleven, establishing so the Path of such Azothanic Investiture of Spirit, set at the zenith of this Cross-Seal of Qayin's/Qalmana's most lofty Coronating and Enthroning, becoming in its fullness first completely manifested and attained within the Final Thirteenth Station of Nod, following this one.

It is this mentioned process of Azoth-Atazoth-Azothan that is also codified within the Numerical Formula of the Rosarium Mortis: 2x7x13=182=11, expressing the outlined Path of unfated Empowerment of Spirit, Deathly Transcendence and Thoughtless Union with and within the Eleven.

In all settings the aspects of the Master linked through this Cross-Seal are of an Overwhelming Fire of Spirit, the Smokeless Flame of the Quintessence in its ascension towards Becoming Reinstated as the Prime, by its wrathful devouring of the four elements of Tetragrammaton into which it had been diluted, restoring so its potency as both the Alpha and the Omega, by breaking free from the confining Ten Angles of the Sephirothic Pentagram through its Force of Spirit Quickened by, and Linked to, the Eleven attained here through the Thirteenth, enforcing so again the paradoxical manifestation of Eleven in the Station of Twelve, dispelling so the natural stasis of that number, showing that all which is restricted by its cosmic counterpart here is set free towards Thirteen, connecting so that Rampant Fire of Azothanic Becoming to the HVHY of Sitra Achra and its Thoughtless Will To Return Back Into Ain.

When applied within the context of practical operations while traversing the path leading to such zenith of World-Overcoming and Transcendental God-Becoming this Cross-Seal within its initially more approachable points most often serves as a source of Gnostic-Luciferian inspiration, illumination, empowerment, initiation and transformation, lending thus itself best to the rites of Spirit-Communion, invocation, contemplation, meditation, consecration, elevation and even certain forms of pyromantic divination and vision-quest, for example in connection to specific aspects of the telestic fetishism of the cult and the activation of enlinkments by the most exalted application of Blood and Fire. In related settings it can also serve the raising of corresponding enlinkments and their Crowning With Fire within the esoteric rites of their Enthronisation and Empowerment in thanksgiving or as part of the mentioned workings related to the balancing between the Great Work of God-Making and God-Becoming, exteriorising aspects that one seeks to internalise, or vice versa within some contexts.

The operations connected to this Point of Nod are thus always the loftiest ones in the sense that the Fires of Coronation spoken of here are in essence those linking directly to Azerate, and it is as such also one of the esoteric keys to the unlocking of the Seven Gates of the Eleven, not only for the sake of personal liberation but also for the greater cause of letting the branches of That Other Tree penetrate into this side of the Tehiru in order to spread their Fruits of Thoughtless

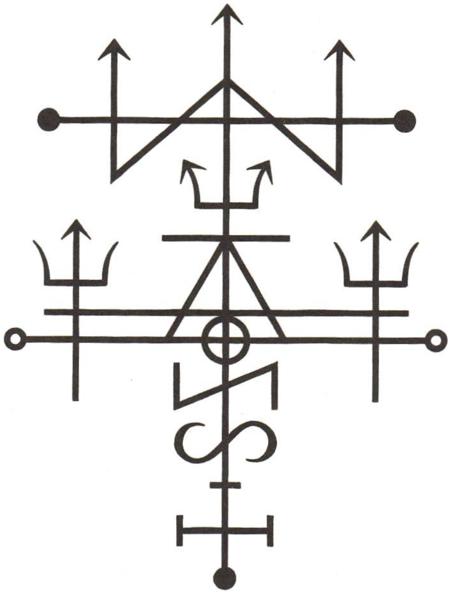
Gnosis, or in the guise of Wrathful Serpents envenom all that which only by the way of destruction can be brought closer to True Life, beyond the limitations of static being as defined by the demiurgic impulse of restriction.

The Triple Flames of the Crown of Fire must thus here be understood in relation to the Thirteen and its Three Beyond the Ten, manifesting thus in fullness first within the Following Station of Nod, where the Restless Becoming leads to assumption of the Azeratean Head of K-Ain that it in its most exalted aspect Crowns in the Divine Glory of El Acher.

13

The Thirteenth Station of the Derech ha-Dam Lahat wa-Aur Shachor

The Cross-Seal of K-Ain Baal ha-Tanninim



The thirteenth Cross-Seal of the Dam Lahat wa-Aur Shachor Line is that of the Eighth Head of Azerate Ruling the Seventh Qlipha, the Restored One of Perfected Spirit and the Exalted One of Ain Crowned and Conquering, being the aspect of the perfected Spirit of Qayin and Qalmana that was before and remains after the transcending of all their clay-born limitations and all the trappings of ego that had kept them divided during the intrusion of their Venusian Fire through Nachashel into Eve and their invading of the World of White Darkness, being the aspect standing above not only the corpses of Abel and Kelimath, but also those of the discarded forms of Qayin and Qalmana themselves, no longer needed within this stage of Return Back Into Thoughtlessness In Azerate, where the true spelling and meaning of the name of the Master becomes revealed (Master instead of Mistress here in order to underline the opposition of the Masculine Venus of Qliphoth towards the feminine Venus of Sephiroth) as the K-Ain, with the letter Kaph prefixed to Ain giving the name the meaning 'Of Ain' or 'As Ain'; the One Originating From, Striving Back Towards, Championing and re-presenting Ain, with its more exoteric translation, if read as the Kaph Ain, would be the Palm or Hand (as in Handed Over) of Ain, again reinforcing its tradition-specific significance, underlying also from whom and for what reason Qayin was originally "Acquired" (*the Acquired One* being one of the usual exoteric translations of the name of the Master).

By this Cross-Seal the Baalbaalath-Tzelmoth is revealed as One of Eleven, a Rosh ha-Azerate, beyond any limitations that once had been placed upon the fraction of its Spirit that in salvific martyrdom had been allowed to fall into the womb of Sephirothic being in order to accomplish its Undoing and hasten the liberation of its own Kindred Sparks of Divinity diluted into it by the madness of Demiurgic Thoughts. Here the K-Ain ha-Aur She-Ain Bo Machshavah stands as the very source of the Spirituality on this side of the Tehiru that cultivates Ain and defines the Qliphoth as the Side of Divinity seeking to re-establish its Pleromaic Nihility, as it was through the Bloodline of Qayin and Qalmana made manifest through the Serpent that the Impulses of K-Ain were established upon the earth and still live and work through us that are of their Fiery Bloodline, thus the essence of our Anti-Cosmic Gnosticism is of the Nightside's Venusian Love for the Nothingness of All, instead of the imperfect state of the Fullness of None.

Through the Point of K-Ain the HVHY has been Incarnated, made to Suffer by the Cross (the Mark/Tav), Killed and Resurrected back Into Godhood and Deathlessness, establishing this Final Station of Nod as the Place of the Messiah from the Side of the Dragons of Sitra Achra, the Other God manifesting as the Father, the Mother, the Son, the Daughter, the Killer, the Mighty Dead and finally again as the Holy Thoughtless Spirit, establishing this Cross-Seal as the revealer and concealer of all essential mysteries of Qayinite Gnosis and the very source of the Inner Black Fire reflecting the Outer Black Light that promises us deliverance from all Sephirothic, and after that also all Qliphothic, restrictions by making clear that the final goal is nothing but the Fullness/Pleroma of Emptiness, within the Unfathomable Splendour and Bliss of Ain.

As we express our gnosis through the forms of the Anti-Cabbala of our Qayinite Tradition, in direct opposition to the Chosen Ones of the Demiurge, it is also of relevance to investigate the gematric value of the true name of our Baal of Venus, which is calculated as the following:

Kaph: 20
Aleph: 1
Yod. 10
Nun: 700

This gives us the final value of 731=11, disclosing again the essence of this name being as one with the 182/218=11 of Azerate, united within the Elevenfold Expression of the Thoughtless Light opposing the Ten of its Thoughtful counterpart. Of relevance is also that the letter Kaph happens to be the Eleventh One of the alphabet, which also is essentially reflected in its numerical value of 20, which of course is 20=2=1+1=11, which in turn is the number of Striving Back Towards the Zeroth; 11=1-1=0.

All this gives us many perspectives from which the name of K-Ain imparts to us its hidden meaning as the Eleven of Ain, or the Eleven

Championing Ain, disclosing the crucial role that the Head of the Seventh Qlipha plays when it comes to the active manifestation of the Pro-Ainic Impulse of the Thoughtless Light.

Thus at this Thirteenth Station of the Red and Black Line the Eleven is what one is unified with by the Crown of Fire burning away all but that which was beyond all cosmic creation and restriction of the Ten and adds so to the Spirit of the Dragon which by such expansion makes the imbalance between the two sides shift further to the side seeking the undoing of finite being, delivering so the Sparks and Flames of Spirit from their bondage into Liberation and Apotheosis in Azerate, overcoming the YHVH through and finally as the HVHY.

At this stage the Spear of our Baal of Qliphoth once hurled into the world is returned back into His hands and the Acquired One becomes Recalled to His Source, having set into motion a process of evolution, revolution, restoration via expansion and liberation meant to set the world aflame until nought but formless ash remains when all Spirit has been taken over to the side seeking Spirit's Salvation from its fallen state of separation from the Unmanifest.

Thus the real meaning behind the naming of this Line of Nod reaching from one side of the Tehiru to the Other Side can be further understood, with the Fiery Bloodline in all sense of the words leaving a trail of Blood and Transcendental Fire behind itself on its way from and back into the side of the Black Light, recirculating the Blood of the Dragon by the formula and process of Azoth-Atazoth-Azothan, bringing with each cycle more essence from and back into the Qliphoth until finally nothing but the Tree of Death remains, which at that point freed from the dichotomy of the Conflicting Lights of Divinity immolates and extinguishes itself triumphantly within the Fathomless Depths of the Nonbeing of Ain.

The aspect of the Master, here fully beyond any limiting personification associated with His divided worldly manifestations through Qayin and Qalmana, or Their Enduring Bloodline, while still ever enlinked to it by the way of Shared Inclination and Spirit, is thus a most essential letter in the Silencing Hendecagrammaton of the HVHY, standing here as the ultimate promise, ideal and goal of the Qayinite Path of Self-Overcoming and Apotheosis beyond all aspects of conditioned being, all this by the way of the Lawless Becoming upon the Path of Nod and in the footsteps of the Mighty Ones that have paved and traversed it before us.

K-Ain and the essence manifesting and manifested through this Cross-Seal is thus the Alpha and Omega of our Great Work, both immanent and transcendent, within reach and heart as soon as realised, while paradoxically remaining ever beyond, until its essence has been truly internalised by one's own having been externalised and infused into it.

Thus the most relevant workings of this Station shall remain mostly as Mystery, until they are that no longer, till then let it ever remind of that which is even beyond defined ideals, as our thoughts in the end stand as invalid constructs when facing Thoughtless Essence in its naked purity.

In order to aid in such remembrance and only for the sake of giving one example of a more graspable practical Work to base and place upon this Cross-Seal the creation and consecration of the Grand Rosarium can be mentioned. This most powerful rosary combines the scroll talisman approach already mentioned in connection to many of the other stations with that of the making of the rosary, by setting thirteen consecrated seal-scroll talismans as spacing beads after each row of seven red and seven black. The thirteen seal-scrolls bear here inscribed on each of them one of the thirteen Cross-Seals of the different Stations of the Dam Lahat wa-Aur Shachor Line, in a way that enlinks so to the whole of the Red and Black Line and all the corresponding aspects of their Holy Monarch.

The consecration of such Grand Rosary, which serves as the most effective tool of invocation because of its strong enlinkments to the full essence of the Master, is more complex than the usual one, as each Seal Scroll Talisman needs first to be consecrated individually upon its own corresponding Cross-Seal in the usual "base and place" manner of workings, before they all later can be strung as spacing-bead talismans on the Grand Rosarium, which finally is washed inside of a bowl containing a mixture of Ensouling Tincture and Lustral Water, placed directly upon the activated form of the Cross-Seal of K-Ain. This same approach can also be applied for the creation of the Grand Rosarium of each Line of Nod within its Thirteenth Station, where in similar fashion the individual parts of each Line can be brought together to encompass the fullness of the accomplished whole.

Beyond any such operations focusing upon outer effects and manipulations we must perpetually hold in remembrance this Final Point of Nod and remain ever focused upon it as our Ultimate Goal, if not at all times with the thoughts of the conscious mind then constantly with our Spirit, and so keep its Burning Alogos in our hearts and strive, like Qayin and Qalmana did before us, to burn by and burn the world with such Glorious Divine Fire, until all is rectified back into Unrestricted Holiness, so that we then can be triumphant in and as K-Ain returning to Ain.

Via Crucis – Via Dolorosa – Via Qayini

52 Cross Seals of the Virtues and Curses of the path were thus so given to all, both to the sanctified and the profane, to sacrifice and attain by, or to be sacrificed upon and through, in order to accomplish that which the Ones We Follow already have attained.

By these Crosses of Nod may the pure heart in rapture be set aflame by the Holy Spirit and uplifted and may the impure and false heart instead be stabbed and forever made to cease from beating, all in accordance with the grace of Qayin and Qalmana reflecting the Will of K-Ain, judging justly all of us that seek to walk in Their footsteps upon the Paths of Reddened Thorns, Gilded Bones and Black Fire.

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